SUNDAY SCHOOL JOURNAL
for
TEACHERS
AND
YOUNG PEOPLE.

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Be Patient.

BY LOUISE S. DORR.

O WAITING heart, be patient;
Say not unto the soil just broken by the plow,
While casting in thy seed, I want my harvest now.

O bruiséd heart, be patient:
Though 'neath an iron heel thou seemest to be trod,
Hear thou the words, "Be still, and know that I am God."

O fainting heart, be patient;
Thou may'st be falling, yet allow no dread alarms,
For underneath thee are the everlasting arms.

O longing heart, be patient;
Thy restless yearnings shall, in Christ, be satisfied,
If thou in present faith wilt in thy Lord abide.

O loving heart, be patient;
Thy Father's heart did throb in agony for thee
When, for *his* love, his Son hung groaning on the tree.

O faithful heart, be patient;
A little waiting, bruising, fainting, longing, still,
And praise because thou *lovest* the heavenly courts shall thrill.

Raleigh, N. C.

L. R. U.

THE "Lyceum Reading Union," which opens its course of reading with May, 1881, will present for children, through the *Sunday-School Advocate*, some choice extracts from standard writers on the prominent characters and incidents connected with the rise and progress of Methodism. The *Advocate* will also contain careful selections from the standard boys and girls' books—Dickins' "England" and Æsop's Fables.

The *Sunday-School Classmate* will introduce to the older class of readers some studies in early Methodist biography by Dr. Daniel Wise, and on the secular side some selections from Plutarch's Lives.

There will be, in addition to the reading in the *Advocate* and *Classmate*, some cheap books published in the Lyceum Library, announcement of which will be found in the Church papers.

Will pastors, superintendents, and teachers at once call the attention of their young people, and of the very little people, to this course of reading? Let this system be recognized and adopted immediately.

That Partial Teacher.

A SUNDAY-SCHOOL superintendent asks, "What can I do with a teacher who shows partiality toward his or her scholars? How can I remedy the evil?"

Remonstrate with such teacher. Show him the exceeding injustice and unwisdom of this policy. Elicit from the teacher a confession if he be really guilty, or reveal to him his error by pointing out the facts which will sustain your charge.

Perhaps it would be well to remove from his class the pupils against whom the teacher is prejudiced, or toward whom he is indifferent.

A Sunday-school teacher who, with his eyes open to the fault, continues to show partiality which weakens his influence over any member of his class, should be quietly removed from office.

Three Mid-Year Days.

WE have at the beginning of the year New Year and Easter. We have at the close, Christmas. We have between these extremes our Children's Day and Fourth of July.

We propose to add two days to our calendar, and, in connection with the Children's Day in June, make a trio of Church days which our Sunday-schools may observe.

"Sunday-School Union Day," the second Sabbath in May—May 8.

"Children's Day," the second Sunday in June—June 12.

"Tract Society Day," the second Sunday in July—July 10.

Special services have been prepared for these days. Shall we enlist teachers and scholars in the observance of these Church days, the objects of which will be the promotion of a philanthropic spirit?

The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

The Chronology of Christ's Life.

Several correspondents have inquired why the date of Christ's birth is given in the Berean System as B. C. 6, while other works on the lessons name the date as B. C. 5 and B. C. 4. The whole subject of the chronology of Christ's life is exceedingly obscure, and conclusions on the subject are uncertain from the want of sufficient data. We chose, among many harmonies, that of Dr. James Strong, Professor in the Drew Theological Seminary, and editor of "McClintock and Strong's Cyclopedia," and we publish with the Berean Lessons his dates as given in his "Harmony of the Gospels," published by Harpers. In the appendix to that work Dr. Strong shows that there is an error of a year in the commonly received chronology.

Other correspondents are puzzled by the date A. D. 8 to the lesson on "The Boyhood of Jesus." If Jesus was born B. C. 6, why was he not twelve years of age in A. D. 6? One year is lost in the count between B. C. 1 and A. D. 1, from the fact that there is no "B. C. naught," and Jesus was therefore twelve years old in August, A. D. 7, as his birthday is fixed by Dr. Strong in that month. But the visit to the temple did not occur until the passover season of the following spring, A. D. 8, when Jesus was, therefore, in his thirteenth year.

At Which End of the Strawberry Patch?

At one end is a very inferior, mean, acid berry, but at the other end, is such splendid, pulpy fruit. He would be an unwise cultivator if forever sticking his teeth into that inferior fruit. He will not forget them. He will bear in mind that there is fruit which might be bettered, but it would be discouraging to tarry there all the time, making wry faces over those sour berries. It will spoil his pleasure in strawberry culture, and he himself will turn into a kind of sour berry, at last abandoning the patch. If wise, he will go to the other end of his bed. He will notice and rejoice over the noble fruit there, be stimulated and encouraged by it.

Very likely, about the boys and girls in your class, there are many sour berries, qualities that you lament, impatience, inattention, thoughtlessness. But do not linger over this unpromising fruit, only to make up wry faces and be discouraged about the whole work. The things that are promising in a school, recognize and take courage from them. It will do you good and will help the scholar. It is a sorry day for one when the teacher refuses to see only sour berries in the strawberry patch. A boy may be thoughtless, but is he generous? Commend his generosity. Ten to one he will try to get the better of his thoughtlessness. It will make much difference at which end of the strawberry patch you habitually stand and there make your observations.

Our Brother in Black.

The Rev. A. G. Haygood, D.D., of Georgia, President of Emory College, has written, and is about publishing, a volume on the freedman.

The felicitous title of this work is "Our Brother in Black: His Freedom and his Future."

Dr. Haygood was a pronounced and uncompromising Southerner during the war. He was a member of the Cape May Commission, appointed by the Southern Church as a man whom they could trust. Bold, independent, honest, positive, and large-minded, Dr. Haygood has looked dispassionately at the great questions of the day, so far as they relate to the North and the South. Well acquainted with the negro, he has undertaken to give his view of the peculiar condition, the disadvantages, the rights, and the possibilities of the enfranchised race. We have not read his book. We have had the pleasure of examining few of its chapters. Whatever may be the opinion of the extremists on both sides of the line concerning it, we are confident that it is a book which deserves a wide circulation and a careful, candid reading. The book will be issued very soon by Phillips & Hunt.

The Blackboard Again.

This is the way it strikes a Presbyterian pastor on this side of the sea:—

"I have often thought to speak a word of thanks for your blackboard representations in the Journal, but now, seeing a notice of disapproval from a Scotch correspondent, I must express my most earnest hope and wish that you will continue constantly in the future, as in the past, to help the workers who use them with great profit, as I have done for two years. They are my most valued help of the kind in our Sabbath-school. I sign myself *A Presbyterian Pastor who preaches twice on Sabbath day, and teaches in the Sunday-school.*"

At Home.

. . . The Berean Lesson Leaf, published in Spanish by Rev. John W. Butler, in the city of Mexico, has been enlarged, and is a really beautiful lesson help.

. . . A normal class has been organized in Xenia, O., in Trinity M. E. Church, Rev. Sylvester Weeks, superintendent. Assistants—Rev. George C. Crum, D.D., Miss F. M. Conable. Mrs. Davidson, secretary.

. . . Here is a bit of nonsense from a Western paper: "The fact is that under cover of more perfectly studying the Scriptures, we are drifting away into a study of methods; under guise of broad culture and attractive externals, we are letting THE BOOK slip by unnoticed."

. . . Rev. Elon Foster, D. D., has prepared, and Thomas Y. Crowell & Co. is about publishing, a Cyclopedia of Poems on the scenes, incidents, persons, and places of the Bible. It will contain analytical drills, general, textual, and topical indices to Foster's full series of cyclopedias.

. . . A correspondent in New Hampshire suggests a plan for promoting more diligence on the part of the Sunday-school teacher. The plan embraces a resolution to be written on the blank leaves at the beginning of the "Lesson Book." The following is the series of resolutions proposed: "*Resolved*, That during the coming year, my life and health being spared, I will be a more diligent and thorough Bible student than in any preceding year of my life; that, making use of the 'Berean Question Book,' I will commit to memory in each lesson for the year all the Titles, Golden Texts, Memory Verses, Outlines, answers to questions of the Lesson Catechisms, and the Lesson Hymns and Doctrinal Suggestions; that, using the aids that may be available, I will endeavor, in the spirit of independent research, to obtain such a thorough understanding of each lesson, as to its connections, dates, objects, persons, places, facts, and principles, as to be able intelligently to impart and strongly impress them upon others; that, by God's grace assisting, I will so apply the principles of these lessons to my own heart and life as to represent the fruits of evangelical repentance, be built up in godliness, and truly enjoy a good hope of eternal salvation through faith in Christ Jesus."

. . . A presiding elder gives, in a confidential note, which he requests us not to publish, and which, in spite of him, we will publish, the following statement concerning his methods as a presiding elder: "I make a close and personal examination and inquiry in the Quarterly Conference touching the conduct and teaching of the Sunday-school. I add to this my personal observation *in the Sunday-school;* I press the organization of normal classes through the pastors and the superintendents, and give specimens of such work in the Sunday-school and Church Institutes I hold in connection with my quarterly meetings on Saturdays; I especially bring the normal work to view in the undenominational county and town conventions; I have also made the Sunday-school work a special feature of each District Conference, giving myself two or three normal drills after the style of the 'Normal Praxes' in *The Study.* This year I have begun to give one week's work in normal drill to the individual churches, so that at least one such service shall be given to each charge during my term of service. This makes my work heavy. But I think it pays, and I regard the Sunday-school interests of our Church of such magnitude as to demand it, and I fully believe there are few officers in the Church who are in a position to do more for these interests than the presiding elders."

Opening and Closing Services for the Second Quarter of 1881.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Matt. 5. 3–11.]

SUPT. Blessed are the poor in spirit:

SCHOOL. For theirs is the kingdom of heaven.

SUPT. Blessed are they that mourn:

SCHOOL. For they shall be comforted.

SUPT. Blessed are they which do hunger and thirst after righteousness:

SCHOOL. For they shall be filled.

SUPT. Blessed are the merciful:

SCHOOL. For they shall obtain mercy.

SUPT. Blessed are the pure in heart:

SCHOOL. For they shall see God.

SUPT. Blessed are the peace-makers:

SCHOOL. For they shall be called the children of God.

SUPT. Blessed are they which are persecuted for righteousness' sake:

SCHOOL. For theirs is the kingdom of heaven.

ALL. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

III. SINGING.

IV. THE APOSTLES' CREED, or TEN COMMANDMENTS.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service, and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. THE APOSTLES' CREED. (All standing.)

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

III. RESPONSIVE SENTENCES.

SUPT. The LORD watch between me and thee when we are absent one from another.

SCHOOL. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength and my Redeemer.

IV. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE GOSPEL OF LUKE.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 29.] LESSON V. LOST AND FOUND; or, The Joy of the Angels. [May 1.

GENERAL STATEMENT.

Jesus had visited Jerusalem at the Feast of Tabernacles, (Lesson II.) and, driven away by the Pharisaic party, had sought refuge in the province of Perea, east of Jordan, until the hour for his sacrifice should arrive. Conscious that the time was short, he was preaching the Gospel with renewed zeal during the last month of his ministry. The people of Perea were semi-Gentile in their surroundings, and less controlled by tradition than the stricter Jews of Jerusalem, so that they gave willing heed to the words of Christ, of whom they had heard much by report, but whom they now saw for the first and the only time. Crowds attended his teachings, as during his earlier ministry in Galilee; and the welcome of the Pereans was all the more precious to the heart of Christ from its contrast with the persecutions in Judea, and from his foreknowledge of the Cross, which was ever in his mental vision, and daily drawing nearer. Some of the most gracious of Christ's words, and the very pearl of all his parables, belong to this period in his ministry. There were two classes of people who were especially interested in his preaching and largely represented in his audiences: the publicans, who were numerous in this district, where they were perhaps less despised than in the other provinces, and "the sinners," or those who had thrown off the irksome obligations of the Jewish law, and with it, too often, the restraints of conscience. These people found a strange attraction in the words of Christ, which proclaimed standards higher than the Mosaic law, yet were tender and loving toward those who were conscious of their own sinfulness. While Christ searched their consciences, he met them freely in social life, to the wonder and scorn of the Pharisees and scribes. In response to the cavils of these critics, Christ gave these parables: one presenting the sinner as a wandering lamb, sought among the mountains by the Shepherd; the second as a lost treasure, searched after diligently until found; the third as the wayward, repentant son, welcomed to the home and the board by a forgiving Father.

Luke 15. 1-10.

[*Memory verses* 4-7.]

1 **Then drew near unto him all the publicans and sinners for to hear him.**

2 **And the Phar'i-sees and scribes murmured, saying, This man receiveth sinners, and eateth with them.**

Matt. 21. 31: The publicans and the harlots go into the kingdom of God before you.

3 **And he spake this parable unto them, saying,**

4 **What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?**

Isa. 53. 6: All we like sheep have gone astray; we have turned every one to his own way. Psa. 119. 176: I have gone astray like a lost sheep; seek thy servant.

5 **And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.**

John 10. 11: I am the good shepherd: the good shepherd giveth his life for the sheep. Heb. 12. 2: Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame.

6 **And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.**

Matt. 18. 13: He rejoiceth more of that *sheep* than of the ninety and nine which went not astray.

7 **I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.**

Matt. 18. 14: It is not the will of your Father which is in heaven, that one of these little ones should perish.

8 **Either what woman having ten pieces of silver, if she lose one piece, doth not light a can-**

Explanatory and Practical.

Verse 1. Publicans. The tax-gatherers, who were hated by the people as the instruments of Roman oppression and on account of their own extortions. They bought their offices, fixed the assessments at their own figures for each person, and collected not only for the government but for their own purses. **Sinners.** It is uncertain whether this word refers to people actually wicked, or to those who were careless of the Mosaic law with all its minute traditional regulations. There must have been among the Jews a large class of people who found the burdens of Mosaism, as currently interpreted, intolerable, and, in greater or less degree, cast off its yoke. These were branded by the strict Jews as "sinners," and thus living illegally would be likely also to live immorally. **To hear him.** Those who were despised by others, and who felt themselves to be unworthy, found in Jesus a love which lifted them above their sinfulness. (1) *Those who would save sinners must be able to feel for them.* (2) *There may be popular preaching which is yet faithful preaching.*

2. Pharisees. Even in Perea there were orthodox Jews who looked with contempt on the half-heathen rabble around Jesus. **This man.** Literally, "this fellow," a term of some contempt. **Receiveth sinners.** That which was our Lord's greatest glory was at the same time in men's eyes a shame. (3) *If Christ did not receive sinners how could there be any saints?* **Eateth with them.** A strict Jew became ceremonially defiled by eating with Gentiles or neglecters of the law, (Gal. 2. 12;) but Christ dealt with men *as men*, and was independent of the traditions. (4) *Christ came to break down the artificial barriers of class, and to make all men as brothers.*

3, 4. What man of you. He turns the force of the parable upon the murmurers, by showing that what they would do for a sheep, was what he was doing for a soul. **Having an hundred sheep.** The shepherd in the parable is the owner of the flock, and not an hireling. (5) *Every man belongs to Christ, since he has bought us with his own blood.* **Lose one of them.** The natural type of the sinner is the lost sheep, without power to return to the fold and without means of defense against the foe. (6) *A soul is safe only as it is in Christ.* (7) *When but one lamb from Christ's flock is lost the shepherd misses it.* John 10. 14. **In the wilderness.** That is, in the open fields of pasture. **Go after . . . lost.** Christ's coming to earth was a going after the lost, and in all his ministry this was his aim, "to seek and save the lost." (8) *Those who would save souls must not be content with sending others after the lost, but must go themselves.* (9) *As with Christ, so with his Church, the missionary work should be deemed first in importance.*

5, 6. Layeth it on his shoulders. As shepherds in the East are often seen carrying sheep too weak to walk. (10) *As Christ treats the returning sinner, so should Christ's Church deal with him, in infinite tenderness.* **Rejoicing.** The salvation of souls is not to Christ a burden, but a pleasure: just as the mother rejoices over her sick child when the tide of disease has turned, although she has nights of watching yet before her. **His friends and neighbors.** Whedon regards these as symbolizing "his fellow, but under shepherds, the pastors of his flock." **Rejoice with me.** (11) *Every saved soul brings delight to Christ, and should gladden the hearts of his Church.*

7. I say unto you. There is majesty in this calm, simple "I," "I who come from heaven, tell you what most pleases heaven." **Joy shall be in heaven.** An assurance that dwellers in heaven, whether saints or angels, take interest in, and are cognizant of, at least some events that occur on the earth. **One sinner that repenteth.** Repentance is here not merely sorrow over sin, but sincere turning from it to God. The hour when the sinner's will is won to Christ is the hour when heaven rejoices over him. (12) *The most important moment of a soul's history is that when it casts itself on Christ.* **Just persons, who need no repentance.** Because they have already repented and found mercy; or, (as L. Abbott suggests,) "Christ here takes the Pharisees at their own estimate of themselves. Assuming that they are what they think themselves to be, then there is greater joy over the repentant publicans and sinners than over them."

dle, and sweep the house, and seek diligently till she find *it*?

9 **And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.**

10 **Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.**

Matt. 18. 10: Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. Ezek. 33. 11: I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

8. Either what woman. The preceding parable dwelt upon God's love; this dwells upon God's thoroughness in endeavoring to save sinners. Some hold that the woman represents the Church, the bride of Christ, the shepherd. **Ten pieces of silver.** The *piece of silver* is a *drachma*, worth fifteen or sixteen cents, and the wages of a day's work. In the East, silver coins are often worn by women as a head-dress. **Lose one piece.** The piece of silver, lost in the dust of the house, yet even there bearing the stamp of the king, is an admirable illustration of man in his ruined condition, unconscious of his kingly position, and useless to the world, yet well worth the seeking. **Light a candle.** In the East houses have few windows, and are dark even in the day-time; hence, to search thoroughly, a candle must be lighted. (13) *So the sinner cannot be found unless sought by the light of the divine truth, the word of God.* **Sweep the house.** This may indicate the general upturning and arousing which often accompanies the seeking of the sinner. Revivals and the ingathering of souls are often attended with a certain excitement, and an apparent confusion.

9, 10. Her friends and neighbors. No special class of beings is here typified, but the general joy of the Church over the salvation of men is illustrated. **Joy in the presence of the angels.** The joy of saints in glory, and the richer joy of the Saviour on the throne. **One sinner.** (14) *If one sinner's repentance can attune the harps of heaven, how easily may disciples awake those strains by winning souls!*

HOME READINGS.

M. Lost and found. Luke 15. 1–10.
Tu. Seeking the sinner. Matt. 9. 1–13.
W. Inviting the unworthy. Luke 14. 15–24.
Th. The publican saved. Luke 19. 1–10.
F. The persecutor saved. Acts 26. 1–20.
S. Enemies reconciled. Rom. 5. 1–11.
S. Led by the Shepherd. Psa. 23. 1–6.

GOLDEN TEXT.

Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15. 10.

LESSON HYMN. S. M.

Hymnal, No. 434.

I was a wandering sheep,
I did not love the fold,
I did not love my Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,
I loved afar to roam.

The Shepherd sought his sheep,
The Father sought his child;
He followed me o'er vale and hill,
O'er deserts waste and wild:
He found me nigh to death,
Famished, and faint, and lone;
He bound me with the bands of love,
He saved the wandering one.

TIME.—A. D. 29, about a month before Christ's death. Lessons V, VI, VII, VIII, all belong to one series of discourses, and were given in Perea while Jesus was on his way to Jerusalem to be crucified.

CONNECTING LINKS.—After Lesson II. 1. The miracle at Bethesda. John 9. 1–41. 2. The raising of Lazarus. John 11. 1–46. 3. Christ's retirement to the village of Ephraim, John 11. 47–57. 4. The healing of an infirm woman. Luke 13. 10–33. 5. Miracle and discourse at a Pharisee's table. Luke 14. 1–24.

PLACE.—Perea, east of Jordan.

PARALLEL PASSAGE.—Matt. 18. 11–14.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Lost, v. 1–4.
Where was Jesus at this time?
Who came to hear him?
Who were the publicans?
Why did Jesus allow such people to come near to him? Matt. 9. 12, 13.
Who have a right to come to Christ now? Isa. 55. 7.
What did the Pharisees say?
How did Christ answer them?
Who were meant by the hundred sheep?
Who was the lost sheep?
How is our condition expressed in Isa. 53. 6?

2. Sought, v. 5–8.
What would the shepherd do for his lost sheep?
What does our shepherd do for us? John 10. 11?
To what is the sinner compared in v. 8?
How does this show our preciousness in God's sight?
What does the owner of the lost money do?
How does this illustrate what Christ does to save us? Luke 19. 10.
What does Paul say in 1 Tim. 1. 15?

3. Found, v. 9, 10.
What does the shepherd do when he has found his lost sheep? v. 5.
How does he show his gladness?
What is said in Matt. 18. 13?
Who are here represented? 1 Pet. 2. 25.
What does the woman do when she has found her lost money?
What joy is here shown? GOLDEN TEXT.
Who are those that need no repentance?
Over whom is the joy greater, and why? v. 7.
Where, besides in heaven, is there joy at salvation? Acts 16. 34.

Teachings of the Lesson.

Where in this lesson do we find—**1. That sinners may come to Christ? 2. That one soul is worth seeking? 3. That salvation brings joy?**

DOCTRINAL SUGGESTION—Salvation for sinners.

QUESTIONS FOR YOUNGER SCHOLARS.

1. Lost, v. 1–4.
Where was Jesus now preaching? **In Perea, east of the Jordan.**
Who came to hear Jesus? **Many publicans and sinners.**
Who were the publicans? **People who took the taxes.**
What kind of people were they? **Many of them were unjust, and wronged the people.**
Why did they come to hear Jesus? **Because his words touched their hearts.**
What did some of the Pharisees say? **They found fault with Jesus for going among such people.**
How did Jesus answer them? **By the parable or story of the lost sheep.**
What did he say the sinner was like? **A sheep lost away from the flock.**
From whom has the sinner wandered? **From Christ, the good Shepherd.**

2. Sought, v. 5–8.
What does the shepherd do for his lost sheep? **He leaves the flock and seeks it.**
Why is Christ the good Shepherd? **Because he seeks and saves us.**
How does he seek us? **By his Holy Spirit.**
What does the Shepherd do with his sheep when he finds it? **He brings it home rejoicing.**
What does he say to all his friends? **"Rejoice with me, for I have found my sheep which was lost."**
What does Jesus say is like this joy? [GOLDEN TEXT.]
When does a sinner repent? **When he turns from his sins to seek God**

3. Found, v. 9, 10.
To what also did Jesus say the sinner was like? **A piece of money lost in a house.**
What does the woman in the house do? **She sweeps the house carefully to find it.**

What does she do when she has found it? **She calls on her neighbors to rejoice with her.**
What does this show us? **How much God cares for us and loves us.**

Words with Little People.

1. Remember that Christ loves sinners, even though he hates sin. 2. Remember that Christ seeks sinners, that he may save them. 3. Remember how glad heaven and earth become when sinners seek God. 4. Remember that you may cause this joy by trying to save a soul.

THE LESSON CATECHISM.

[For the entire school.]

1. By what parable did Christ rebuke those who murmured when the publicans and sinners came to hear him? **The lost sheep and the lost money.**
2. To what did he compare the sinner in the first parable? **To a sheep lost among the mountains.**
3. What does the shepherd do for such? **He leaves the flock and seeks it.**
4. To what was the sinner compared in the second parable? **To a lost piece of money.**
5. What does the woman of the house do for her lost money? **She seeks until she finds it.**
6. Over what does Jesus tell us that there is joy in heaven? **Over one sinner that repents.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Sinner's Salvation.

I. The Sinner's Worth.
1. *Having an hundred sheep....one.* v. 4.
"God so loved the world." John 3. 16.
2. *Ten pieces of silver ...one.* v. 8. [22. 20.
"Whose....image and superscription?" Matt.
II. The Sinner's Condition.
That which is lost. v. 4.
"All we like sheep have gone astray." Isa. 53. 6.
III. The Sinner Sought.
1. *Go after that which is lost.* v. 4.
"Good shepherd giveth his life." John 10. 11.
2. *Light a candle....sweep....seek diligently.* v. 8.
"Them also I must bring." John 10. 16.
IV. The Sinner Saved.
Found....layeth....on his shoulders. v. 5.
"Feed his flock like a shepherd." Isa. 40. 11.
V. The Sinner Welcomed.
1. *Rejoice with me.* v. 6.
"Thank....upon every remembrance." Phil. 1. 4.
2. *Joy in the presence of....angels.* v. 10.
"Are they not all ministering spirits?" Heb. 1. 14.

ADDITIONAL PRACTICAL LESSONS.

The Lost and the Saved.

1. Every soul of man is at some time in a lost condition and needing salvation. v. 4.
2. Every wandering soul belongs to the good Shepherd, and is missed by him. v. 4.
3. No soul of man is too worthless nor too far gone to be beyond the interest and the reach of Christ. v. 4.
4. Every lost soul is in a sense found by Christ, and has at least the opportunity of being saved. v. 5.
5. Every soul, however fallen, is dear to the Saviour, and welcomed by him with delight. v. 6.
6. The salvation of souls, more than any other event, awakens the interest of heaven. v. 7.
7. The salvation of souls requires thoroughness and earnestness of endeavor on the part of the Church. v. 8.

An English Teacher's Notes on the Lessons.

BY EUGENE STOCK, ESQ.

Our five lessons this month are all on parables. There are thirteen parables in Luke's record of the great journey before referred to, and all but one (the lost sheep, see Matt. 18. 12) are peculiar to Luke's Gospel. Of these thirteen, we have already in this series taken two, (the good Samaritan and the rich fool;) eight come in the present five lessons; and the remaining four are missed in this course, (the friend at midnight, the barren fig-tree, the great supper, the unjust steward.) This is without counting the many minor similitudes that occur, such as the unfinished tower, etc. I have before pointed out how much we should have lost if Luke's Gospel had not been preserved to us; and imagine the Church being without the prodigal son, the good Samaritan, or Dives and Lazarus! As we read each Gospel in turn, we may well thank God for that one in particular.

I suppose this fifteenth chapter of Luke has been more often read at evangelistic services and meetings, to those who correspond in our day to the "publicans and sinners" of old time, than any chapter in the Bible—and no wonder! Yet the fact is—and it is a curious fact, not always noticed—that the three parables it contains, even if they were spoken in the hearing of publicans and sinners, were not addressed to them, but to the Pharisees, who were murmuring loudly and angrily (so the Greek word implies) because Jesus welcomed the outcasts of the population, and, still worse, ate with them. See vers. 2, 3. To illustrate the intensity of their disgust, let me tell a true and recent story.

In a rural district of North India there is a community of several thousand native Christians, not converts from heathenism, but the children of converts gathered in forty years ago. Among them are a number of people called *moochies*, who are workers in leather, and therefore (having to do with the skins of dead animals) counted unclean by the great mass of the Hindu population. A missionary who lately took charge of this district, finding that the Christian community showed but little sign of real spiritual life, and seemed much influenced by the prejudices and usages of their heathen neighbors, and desiring to knit them more together as brethren and infuse more life into them, invited them all to a great gathering, for common worship and social intercourse. The moochies, being invited, came like the rest; but when they appeared the others loudly murmured, refused to eat with them, and demanded their exclusion. A tremendous struggle ensued, which lasted many months, and at one time threatened a serious schism; but by God's mercy the firmness of the missionary triumphed at last, and the moochies were received as brethren in the faith.

It was a feeling like this which Peter had to contend with when the news of his visit to Cornelius reached the strict Jewish believers at Jerusalem, (Acts 11,) "Thou wentest in to men uncircumcised, and didst eat with them." And this feeling, which all Jews had toward Gentiles, the Pharisees had also toward even Jews who disregarded the rabbinical rules and customs, like the publicans and the openly ungodly and reckless among the people. Hence the bitter complaint against Jesus.

One would have thought that the Pharisees could have seen the difference between going among the

wicked to join them in their wickedness and going among them to win them from it. But this is just what they cared nothing for. Whether such outcasts could be won at all was doubtful; certainly it was not worth while to defile oneself in making the experiment; and would not such gracious words as the Nazarene prophet spoke to them encourage them in their sin? To those who thus thought, Jesus addressed the three parables of this wonderful chapter.

The connection between the three, and their distinctive teachings, have often been pointed out. That the lost sheep is the stupid sinner; the lost coin, the unconscious sinner; the prodigal son, the willful sinner; that the sheep can make its lost condition known, (by bleating,) that the coin cannot, and that the prodigal (at first) will not; that the first two parables view the sinner's recovery on the Divine side—God seeking the lost, and the third on the human side—the lost one seeking God; that the shepherd is Christ, that the woman represents the Holy Spirit working through the Church, and that the forgiving father is the great heavenly Father;—all this is familiar.

But, taking now only the first two parables, which are allotted to this lesson, there seems to me to be a striking distinction in their teachings which I have not seen noticed. Christ is reasoning with the Pharisees, and vindicating his own conduct in seeking to save the lost; and the two parables suggest *two pleas* for the lost, *two reasons* why they should be sought for and saved.

(1) Why does the shepherd seek the lost sheep? Partly that he may not have one sheep the less, and be that much the worse off. Partly from the general sense of dissatisfaction which men have of losing any thing. Partly as his obvious and natural duty, without providing himself with any special reasons at all. But surely there is one motive meant to be decisive—the motive of *pity*—pity for the poor stupid animal, in danger of perishing from cold or hunger, or of being devoured by beasts of prey. Remembering all the use made in Scripture of the figure of the shepherd and the sheep, we cannot doubt that this is what Jesus sought to impress on the Pharisees. These poor sinners, bad no doubt, but rather stupid and ignorant—ought we to leave them to perish?—must we not pity them and try to save them? This is what is so beautifully pictured in that exquisite poem, the "Ninety and Nine," with which Mr. Sankey made us so familiar in England six years ago:

> "Out in the desert he heard its cry,
> Sick, and helpless, and ready to die."

(2) Why does the woman seek the lost coin? Here comes in the idea of *value*, of *property*. It is not that she pities the coin, but that she wants it for what it is worth. No doubt, as I have said, this element is not absent from the first parable; but here it is the central and ruling thought, at least in my judgment. And the increased relative value of the thing lost emphasizes the idea: the sheep is but one of a hundred, the coin is one of ten. So would Jesus reason with the Pharisees: After all, these publicans and sinners are *men*, made in the image of God; surely they are *worth* something; even to you and the nation they are worth winning to a decent life, but to God they are precious indeed, stamped with his image, meant to be of use; he not only pities them as his sheep, he also *wants* them as his *property*. "They shall be mine, saith the Lord, in that day when I make up my jewels." Mal. 3. 17.

These two parables have a special word for teachers.

1. Your class is your flock. If all but one were saved, would you not be highly satisfied, almost proud? As that hymn again says, "Are they not enough for thee?" No, think of the misery of that one, if it is lost. Go after it; give not up the search, "though the road be rough and steep," *until you find it*. Then, what joy!

2. Your class is a handful of silver pieces, put in your care by the Divine owner. Each one is of value—lose it not. But if one be lost, spare no pains to recover it. Light the candle, the shining word of God, (see Phil. 2. 15, 16, "as lights in the world, holding forth the word of life;") sweep the house, set all church organization to work, do any thing, every thing, if by any means you may find that one, and render it up safe to the owner.

Again, the two parables have a special word to our scholars.

1. Christ regards you as a lost sheep. What a helpless, miserable creature a lost sheep is! What can it do for itself? But the Good Shepherd pities you. He actually gave his life to save you. "All we, like sheep, have gone astray, . . . and the Lord hath laid on him the iniquity of us all." Isa. 53. 6. Let each one confess for himself, and pray for himself, "I have gone astray like a sheep that is lost: seek thy servant!" Psa. 119. 176.

2. Christ regards you as a lost coin. Not as something not worth saving, but as of value—yes, of value to the great King whose image, defaced and rubbed away as it is, you still bear. Lost, you are *useless*—what can you do with a lost dollar? But if found, God can use you for himself: what a blessed destiny!

It seems to me that the second thought is a most powerful one for our elder boys and girls. They sometimes resent being called "lost sheep." They don't feel themselves so. But to be *the King's money*, which he *wants*, which he can *use*—it is a grand thing, surely.

And then the joy Christ mentions—joy in heaven; the angels' joy; St. Bernard says, "The tears of penitents are the wine of angels;" Christ's joy—"for the joy set before him he endured the cross." Heb. 12. 2; the Father's joy; see that wonderful verse, Zeph. 3. 17, "The Lord thy God . . . will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give the location of Perea on the map... A sketch of the Perean ministry of Christ....The circumstances of the parable....Explain *publicans, sinners, Pharisees, scribes*....The differences between the two parables.... What is here taught concerning sin and sinners....What Christ does for us as here shown... The privileges of one who is saved....The duties here taught: 1.) To welcome Christ; 2.) To repent of sin; 3.) To save souls; 4.) To rejoice with the saved....ILLUSTRATIONS. In the East every sheep in the flock has a name, is known to the shepherd, and will come at call. So Christ knows his flock. ..The expeditions sent out to find Sir John Franklin and his party near the North Pole illustrate the earnestness with which we should seek to save souls....Story of Charlie Ross, the little boy who was stolen and never found. Christ never fails to find those whom he seeks....The rejoicing in a village when a little lost child was brought home....Story of a lady who dropped a diamond ring at a street-crossing, and reached down into the mud to find it'...A distinguished preacher was led to seek salvation by hearing a home-missionary tell the story of a lamb that wandered away from the flock and perished in the mountains.

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Nos. 3370, 3396, 4431, 4969, 5177, 7524, 7525, 7813, 10320. POETICAL: 2651, 3716, 3717. FREEMAN'S HAND-BOOK: Publicans, 759; "Ninety and nine," 677; The "piece of silver," 683.

Primary and Intermediate.

BY M. V. M.

REVIEW. Make word picture of the rich man. Who told story of such a man? Was he rich? How? How was he poor? What are some kinds of earthly riches? Of heavenly riches? What is the tenth commandment? What may we covet?

LESSON THOUGHT. What Love can do. 1. Love follows. 2. Love seeks.

INTRODUCTORY. Tell where Jesus was at this time, and the kinds of people who came about him. Show how different they were—Pharisees, proud of their own goodness—publicans and sinners, many of whom knew they were bad, and did not care. Tell how the Pharisees found fault with Jesus for letting such bad people come near him, and that he then told two stories to show how God feels about such people.

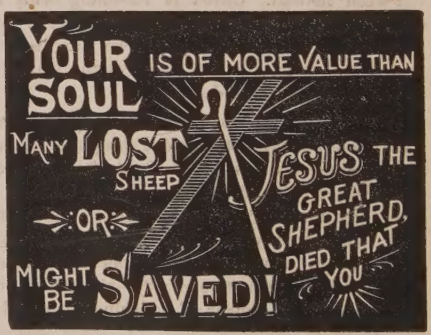
1. Print on the board, "Love Follows," and tell the story of the lost lamb. It wanted to have its own way, and so left the flock, where it was safe, and wandered off alone. Speak of the thorns and briars, or better, show them in the blackboard picture, and tell of the lost lamb's trouble and fright and pain. Show picture of the good shepherd, and tell how he follows, and why. Was it easy, pleasant, safe, for him to go into the wilderness? Why did he do it, then?

2. Tell story of the lost piece of silver, and the trouble the woman took to find it. She did not give up easily: she lighted a candle, she swept the house, she searched in every corner. Why? Because she *must* have the lost money. Print on the board, "Love Seeks," and put the meaning of the story clearly before the class.

3. Print "A Lost Child" in large letters. Talk of the danger and trouble such a one is in, and say that the lost child may be here in this room! Outline some paths on the board, and name them: 1. Disobedience; 2. Falsehood; 3. Dishonesty; 4. Bad Temper, etc. Where do these paths lead? Into a great wilderness named SIN. Show how this may be, and how the lost one may be found if he will, and by whom. Print "Joy" in large letters, and try to show something of the Lord's love by his gladness when the lost is found. Ask if children know any one who is getting lost in these paths, and teach that they may tell such of Jesus, who seeks and follows, and who wants to bring all his children safe home.

Blackboard.

BY J. B. PHIPPS, ESQ.



Place the diagram on the board so displayed that the words, YOUR SOUL, LOST OR SAVED! will be its prominent feature. The truths which this diagram endeavors to illustrate are: 1. Your soul is of more value than many lost sheep. 2. Jesus, the great Shepherd, died that you might be saved. 3. The cross is emblematic of the manner of his death and suffering, and the shepherd's crook of the tender love of the Shepherd, seeking to save. 4. The application: Is your soul lost or saved?

A. D. 29.] LESSON VI. THE PRODIGAL SON; or, Returning to the Father. [May 8.

GENERAL STATEMENT.

Jesus was teaching in Perea, east of Jordan, and slowly journeying toward Jerusalem, where, in less than a month, the purpose of his earthly life was to be consummated upon the cross. His ministry in that region, hitherto unvisited, was attended by multitudes of people, among whom were many publicans and others who made no pretense of obeying the ceremonial law. As usual, the Pharisees showed their contempt both for the hearers and their teacher. Christ answered their cavils by the series of three parables, of which this forms the conclusion and the crown. It reveals the breadth of the divine plan of redemption, enfolding in its provisions not only the righteous, but also the wicked, and recognizing that man, even in his fallen estate, is still the son of a divine and tender Father. On one side it proclaims God's grace, on the other, man's way of salvation. We see the unworthy son, scorning the gentle restraints of home, ungrateful and selfish, going forth to a life of sin and shame. We follow him into the far country, where his wandering ends in wretchedness, and he who once sat at a father's table now stands hungry among the swine. In his wretchedness the scales fall from his eyes; he sees himself in his true condition, and turns his face and his footsteps toward his father's house. Afar off the watching father sees his approaching son, and, forgiving him ere forgiveness is asked, hastes to clasp him to his heart and to welcome him to his home. So God receives every sinner who seeks his grace.

Luke 15. 11-24.

[*Memory Verses*, 21-24.]

11 **And he said, A certain man had two sons:**

12 **And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.**

Jer. 2. 13: My people....have forsaken me, the fountain of living waters, *and* have hewed them out cisterns, broken cisterns, that can hold no water.

13 **And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.**

Eph. 2. 11, 12: Remember... that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

14 **And when he had spent all, there arose a mighty famine in that land; and he began to be in want.**

Prov. 13. 15: The way of transgressors *is* hard.

15 **And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.**

16 **And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him.**

17 **And when he came to himself, he said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!**

18 **I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,**

19 **And am no more worthy to be called thy son: make me as one of thy hired servants.**

Isa. 55. 7: Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Hos. 14. 1, 2: O Israel, return unto the Lord thy God: for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive *us* graciously.

20 **And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**

21 **And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.**

Psa. 32. 5: I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

22 **But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:**

Explanatory and Practical.

Verse 11. A certain man. God here represents his relation to men, both saints and sinners, as that of a father. (1) *Never let us forget that God loves not only his worthy, but also his unworthy, children.* **Two sons.** To the audience which Christ was then addressing, the elder son represented the Pharisees and "just" people, as they considered themselves, and the younger, the publicans and "sinners," or despisers of the Mosaic law as interpreted by the scribes. It may also be applied to the Jewish and the Gentile peoples, and, in our age, to the Christian, church-going portion of the community on one side, and the irreligious world on the other. (2) *From the same home-influences two sons may go forth with opposite characters, for every soul makes its own choice in life.*

12. The younger. A representative of the sinner who casts aside the restraints of religion, and becomes an outcast from God. **Give me the portion.** By the Oriental custom the younger son's share in the estate on his father's death would be half as large as the elder's. Among some ancient peoples the son could claim this, or a proportion of it, at his majority. But there is very little reason to believe that such was the Jewish usage, and in any case, the claim shows a cold, unfilial character. (3) *See here the root-sins of,* 1.) *Selfishness;* 2.) *Ingratitude;* 3.) *Rebellion.* (4) *The sin of sins is a will to live independent of God.* **His living.** The property here illustrating the endowment of light, knowledge, and privilege which every soul possesses, but not all in the same measure.

13. Not many days. A hint of sin's progress, from independence of God at first, to a speedy departure from God afterward. **Took his journey.** He who has no love for his father soon finds his father's house wearisome. (5) *A sinning heart would soon weary of heaven, if it could possibly enter its gates.* **A far country.** "The far country is forgetfulness of God."—*Augustine.* A picture of the soul that has voluntarily placed a great gulf between itself and God's will. Yet even to such a soul sin is not its home, hence the restless feeling of the sinner. **Wasted his substance.** The wanderer from God lives for the present only, regardless of future needs, consuming in pleasure his high inheritance. (6) *The sinner wastes,* 1.) *Physical vigor;* 2.) *Mental power;* 3.) *Character;* 4.) *Influence;* 5.) *Time;* 6.) *Opportunity: losses that can never be regained.* **Riotous living.** The Greek word here is that from which our word "sot" is derived. (7) *The pleasures of sin only squander the best part of the sinner's inheritance.*

14, 15, 16. A mighty famine. Famines often occur in the East, from the crowded population, poverty of the masses, want of rains, and failure of the crops. (8) *The land of sin is a land of woe.* Any one who looks in the faces of ungodly people will see that "there is always a famine in that land." **To be in want.** (9) *The pleasures of sin are soon spent, and its pains endure forever.* **Joined himself.** Endeavoring to find comfort in the world by some new manner of life. **A citizen.** Some think that by "citizens of that country" must be meant *evil spirits;* but it is not necessary to make every detail of the parable symbolical. **Feed swine.** As swine were legally unclean, and forbidden as food, a Jew would be disgraced by tending them. **He would fain.** Would have been willing, and glad to have the opportunity. **Husks.** Pods of the carob-tree, containing a sweetish pulp and brown seeds, fed to swine and sometimes eaten by the poorest people. **No man gave.** Not that even husks were denied him, but that his wants were unsupplied in the land of sin. (10) *Sinners are selfish and neglectful of each other.* It is in Christian lands and by Christian people, not by the wicked, that charities are founded and maintained. (11) *See here the misery of sin in its,* 1.) *Degradation;* 2.) *Enslavement;* 3.) *Need;* 4.) *Helplessness.*

17. He came to himself. Hitherto blinded, now the sinner awakes to his real condition. (12) *The first step toward salvation is to realize the wretchedness of sin, to look at one's self honestly.* **Hired servants.** Those in the lowest state of gospel grace are above the highest in Satan's service. In our view no particular class of people in the Christian Church are here referred to, for the parable is not intended to teach *every thing* in the economy of grace. **I perish with hunger.** Note that the first motive which prompts the sinner to repentance is the lowest one, the pressure of necessity. (13) *Any motive is worthy that leads to the surrender of sin and the search after God.*

18, 19. I will arise. The *will* fixes the character. That "I will" lifts him up from a prodigal to a penitent. **Go to my father.** It was not enough for him to reform his manners and morals in the far country, he must abandon it and return to his father's house. (14) *That repentance is genuine which leads the sinner back to God.* **Will say.** The sinner must confess his wrong-doings as well as renounce them. **Against heaven.** Rather, "unto heaven," a crime that reaches heaven-high. **Before thee.** The sense of wrong against a generous Father swallows up every other thought of sin. **No more worthy.** (15) *One of the best tokens of a true repentance is a consciousness of unworthiness.*

20, 21. He arose. He did not, as many, cling awhile to the pods and the pigs after making his resolution. (16) *Resolves are of value only so far as they are put into practice.* **To his father.** More accurately, "toward his father." The sinner may go *toward* God, but can never come *to* him, unless the Father goes out to meet him. **A great way off.** Showing that the father with eager eyes was watching for his return. (17) *God sees the first steps of the returning sinner.* (18) *Note the steps of a true repentance,* 1.) *Awakening;* 2.) *Resolution;* 3.) *Action;* 4.) *Confession.* **Ran.** The seeking son is met by the seeking Father. (19) *God not only welcomes, but hastens to meet, the repentant sinner.* **The son said.** The resolution was fulfilled, the humbling confession made: but the acceptance, the pardon, and the kiss of peace came too soon for him to utter his request for a servant's place.

23 **And bring hither the fatted calf, and kill** *it;* **and let us eat, and be merry:**

24 **For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.**

Luke 15. 7: Likewise joy shall be in heaven over one sinner that repenteth.

22, 23, 24. The best robe. "The first robe. The robe first in honor, kept for the noblest guest." (20) *God finds men in beggars' rags, and arrays them in royal robes.* **Ring.** The symbol of dignity and authority. **Shoes.** Sandals. All these betokened the bestowal of his old position in the family, as the son, above the "hired servants." **Fatted calf.** Reserved for an occasion of feasting. **Kill it.** In the warm climate of the East, meat must be eaten very soon after being killed. **Eat and be merry.** Christ often represents religion by the metaphor of a feast, never by that of a funeral. **Dead....alive again.** (21) *True life begins when the sinner, dead in trespasses, is raised by the voice of forgiveness.*

HOME READINGS.

M. The prodigal son. Luke 15. 11-24.
Tu. Strangers and aliens. Eph. 2. 1-13.
W. Sins confessed. Psa. 51. 1-19.
Th. Welcomed to the feast. Isa. 55. 1-11.
F. Wanderers restored. Hos. 14. 1-9.
S. Forgiveness abundant. Psa. 103. 1-22.
S. Joy of forgiveness. Psa. 32. 1-11.

GOLDEN TEXT.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. Luke 15. 18.

LESSON HYMN. C. M.

Hymnal, No. 369.

Come, humble sinner, in whose breast
A thousand thoughts revolve,
Come, with your guilt and fear oppressed,
And make this last resolve:—

I'll go to Jesus, though my sin
Like mountains round me close,
I know his courts, I'll enter in,
Whatever may oppose.

Prostrate I'll lie before his throne,
And there my guilt confess;
I'll tell him, I'm a wretch undone
Without his sovereign grace.

TIME.—A. D. 29, on the same occasion as the last lesson.

PLACE.—Perea, east of Jordan.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Foolish Son, v. 11-13.
Who spake this parable?
What was it intended to teach?
Who is represented by the younger son?
What did he request?
Had he a right to ask this?
How did he show selfishness?
How did the father receive his request?
How did the son show his folly?
Wherein was this son like the sinner? Isa. 1. 4.
Why is every sinner's conduct foolish?

2. A Bitter Sorrow, v. 14-19.
What was the result of the riotous living?
What did the young man then do?
What showed the depth of his misery?
How is this a picture of a sinner's condition?
How was he treated by other people?
How did he illustrate Jer. 2. 19?
Is any wicked person truly happy?
Why not?
What change took place in the prodigal son?
What did he say to himself?
What good resolution did he make? GOLDEN TEXT.
How did his desire show a sense of his own unworthiness?
What is the promise in Luke 14. 11?

3. A Forgiving Father, v. 20-24.
How did this youth carry out his resolution?
What spirit did his father show?
What does this show us as to the character of our heavenly Father? Psa. 103. 8, 10.
How did the father receive the son's confession?
What favors were shown to the returning son?
Will God welcome us if we seek him? Matt. 11. 28.

Teachings of the Lesson.

Where does this lesson show—**1. How miserable is the state of a sinner? 2. How willing God is to forgive sins? 3. How happy is the forgiven sinner?**

DOCTRINAL SUGGESTION—The love of the Father.

QUESTIONS FOR YOUNGER SCHOLARS.

1. A Foolish Son, v. 11-13.
What did a young man ask of his father? **His share of all that his father owned.**
What share was this? **The part that would be his own when his father should die.**
What did he show by asking this? **A selfish heart.**
What did his father do? **He divided all he had between his two sons.**
What did the younger son do a little while after? **He took all his share and went far away.**
What did he then do? **He wasted all he had in wickedness.**
Who is like this son? **Every one who lives away from God.**

2. A Bitter Sorrow, v. 14-19.
What came upon the young man after he had spent all he had? **He began to be in want.**
What was he compelled to do for his living? **To work for another man.**
What work was given to him? **Feeding hogs in the field.**
What was he ready to do for want? **To feed upon the food given to the hogs.**
What does this show to us? **The unhappiness of every sinner.**
What did he remember in his sufferings? **The plenty of his father's house.**
What good resolve did he make? [GOLDEN TEXT.]
Who should make this resolve? **Every sinner.**
What did he resolve to tell his father? **"I am no more worthy to be called thy son."**
What was he willing to be? **One of the hired servants.**
What did this show? **That he was truly sorry for his sins.**

3. A Forgiving Father, v. 20-24.
What did the son at once do? **"He arose and came to his father."**
What was the father doing? **He was watching, and saw him afar off.**
How did the father meet his unworthy son? **"He ran, and fell on his neck, and kissed him."**
What did the son say? [GOLDEN TEXT.]
For what did the father call? **For new garments for his son.**
What did he tell them to prepare? **A great feast.**
What did he say about his son? **"My son was dead and is alive again."**
What does this show us? **How willing the Lord is to forgive those who come to him.**

Words with Little People.

1. See how ungrateful is sin. 2. See how unhappy is the sinner. 3. See how willing God is to forgive. 4. See how happy is the saved soul.

THE LESSON CATECHISM.

[For the entire school.]

1. For what did a younger son ask his father? **For his share of his goods.**
2. What did the son do with his portion when he received it? **He wasted it in a far country.**
3. To what work was he driven when all was gone? **To feed swine.**
4. What good resolution did he then make? **"I will arise and go to my father."**
5. How did his father receive him? **With forgiveness and favor.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

From Sin to Salvation.

I. The Sinner's Character.
1. **Selfishness.** "*Give me the portion.*" v. 12.
"Their portion in this life." Psa. 17. 4.
2. **Ingratitude.** "*That falleth to me.*" v. 12.
"Neither were thankful." Rom. 1. 21.
3. **Alienation.** "*Into a far country.*" v. 13.
"Alienated from the life of God." Eph. 4. 18.
4. **Wickedness.** "*Riotous living.*" v. 13.
"The works of the flesh are manifest." Gal. 5. 19.

II. The Sinner's Condition.
1. **Need.** "*Began to be in want.*" v. 14.
"Of his flesh reap corruption." Gal. 6. 8.
2. **Degradation.** "*To feed swine.*" v. 15.
"I have made you contemptible." Mal. 2. 9.
3. **Misery.** "*No man gave.*" v. 16.
"He feedeth on ashes." Isa. 44. 20.

III. The Sinner's Repentance.
1. **Conviction.** "*Came to himself.*" v. 17.
"Awake, thou that sleepest." Eph. 5. 14.
2. **Resolution.** "*I will arise and go.*" v. 18.
"To Zion with their faces thitherward."
3. **Renunciation.** "*Arose and came.*" v. 20.
"Let the wicked forsake his way." Isa. 55. 7.
4. **Confession.** "*I have sinned.*" v. 21.
"I acknowledged my sin." Psa. 32. 5.

IV. The Sinner's Pardon.
1. **Welcome.** "*Ran and fell on his neck.*" v. 20.
"Thou, Lord, art....ready to forgive." Psa. 86. 7.
2. **Honor.** "*Robe....ring....shoes.*" v. 22.
"Now are we the sons of God." 1 John 3. 2.
3. **Pleasure.** "*Eat and be merry.*" v. 23.
"At thy right hand....pleasures." Psa. 16. 11.

ADDITIONAL PRACTICAL LESSONS.

God's Love to Sinners.

1. God's love to sinners is shown in the relation he represents himself as bearing toward them—a Father. v. 11.

2. God's love to sinners is shown in his forbearance toward all their ingratitude, selfishness, and rebellion. v. 12.

3. God's love to sinners is shown in his gifts bestowed upon them in all their unworthiness. v. 12.

4. God's love to sinners is shown in his waiting patiently for their return to repentance and righteousness. v. 20.

5. God's love to sinners is shown in his willingness to receive them and pardon all their sins. v. 20.

6. God's love to sinners is shown in the blessings which he lavishes upon them when they turn toward him. v. 22, 23.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

Continuing the line of thought suggested in my last Note, I would now inquire, What reason does Jesus in this third parable give the Pharisees for "receiving" and "eating with" publicans and sinners? What motive had the father in the parable for looking out so longingly for his long-lost son, and for forgiving him so freely?

In the parable of the lost sheep we saw the motive of *pity for the perishing at work;* in the parable of the lost coin, the thought of *saving property*. By the former Christ would suggest that the publicans and sinners, however little they deserved, deserved this at least, that their sin and misery should be pitied. By the latter, that they were men with souls, and therefore of value, and therefore worth saving. Now, what is the corresponding suggestion in the parable of the prodigal son?

I think it is this—that the lost should be sought, and be rejoiced over when found, because they *belong to the family*, and without them the family is incomplete. "*This my son*," "*this thy brother*," exclaims the happy father, "was dead and is alive again;" "it was meet that we should make merry and be glad."

I observe that the passage actually appointed for this lesson ends with the twenty-fourth verse, and excludes the episode of the elder son. But as I have been treating these three parables in their primary application as addressed to the murmuring Pharisees, I hope I may be allowed to suggest that, with our elder and more intelligent scholars at all events, that episode ought not to be missed; and all the more because it is so much less familiar than the story of the wanderer. Indeed, if it is at all possible to give the whole parable as Christ gave it, I think it is well to take the latter part first. Let the opening scene of the drama, so to speak, be the approach of the elder son to the house, his startled surprise at the unwonted sounds, his inquiry of the servants, his churlish refusal to join the festivities. Then will come the father's gentle expostulation and appeal to his better feelings; and then the question, But how came it that this younger son had been "lost" and counted "dead"—and how came he back? which will introduce the prodigal's own story.

The advantage of this method is that it brings before us so clearly the forcible appeal which, through the parable, Jesus addressed to his captious Pharisee critics. The elder son is a picture of them to the life. They had "served" God "these many years"—O yes, no doubt; but "served" as slaves, (so the Greek implies,) with the slavish spirit fostered by their minute and elaborate rules of ritual and external conduct. They had not "transgressed at any time God's commandment"—O no, of course not: "All these have I kept from my youth up until now," "God, I thank thee that I am not as other men are." "Thou never gavest me a kid'"—no, their idea of religion was nothing enjoyable, it was just so much drudgery, and if they ever did "make merry with *their* friends," it was no holy merriment or thankfulness for God's gifts. They heard "music and dancing"—"the Son of man came eating and drinking," no hard rules of fasting and washings for his disciples—and they "asked what it meant." See Mark 2. 18; 7. 5. Then, when they saw what it did mean, the "receiving" of the outcast and the wanderer with free forgiveness and joyful embrace (see what it was that made Jesus "rejoice in spirit," Luke 10. 21) they "were angry, and would not go in."

But I may be asked, Is this a practical way of making a Sunday-school lesson on the parable? Such a line of comparison might be useful in vindicating evangelistic and revival services against the cold shoulder of orthodox respectability; but what has it to say to our Sunday scholars?

Well, I have seen a Sunday-school class in which there was a "black sheep;" I have seen the teacher seeking and planning all manner of ways to win that "black sheep;" I have heard the "good boys" say, "Why, teacher, what's the use of caring so much about him? let him go;" I have seen them eye the poor "incorrigible" with disdainful looks when at last he has been "brought back;" and I

have seen them actually offended when the teacher said to him some bright friendly word, or treated him tenderly and generously. Were not these scholars "elder sons" and Pharisees? And are there no more like them?

But again note the father's plea, "This my son." Yes, one of the family. No doubt there is a sense in which we "become the sons of God" when we "receive Christ" and are "born of God." See John 1. 12, 13. But there is a larger sense, too, in which God is the father of all, and the kingdom of God, (whether the Church on earth, or heaven above,) the true home of all, and every wanderer, every "publican and sinner," God's child. The call is, to quote Mrs. Gates' pathetic hymn—

"O prodigal child!
Come home! O come home!"

And the joy of the angels is not only over a poor, stupid sheep brought to the fold, or a bit of money restored to the treasury, but over a lost child won back to the Father's house and the Father's arms; as another of Mr. Sankey's songs, written, I think, by W. O. Cushing, says—

"Ring the bells of heaven! there is joy to-day,
For a soul returning from the wild!
See, the Father meets him out upon the way,
Welcoming his weary, wandering child!"

To us teachers it is surely a wonderful thought, that if by divine grace we can win even the "incorrigible" boy, idle, deceitful, selfish, unlovely as he is, we are restoring to God's family one of his lost children. And as to the lost children themselves, there is no plea so likely to touch their hearts as this. Not, You are in danger—save yourself; not, You are guilty, and the Judge will condemn you; not, Duty demands that you turn over a new leaf. All these are true, but they have not the same power of melting the heart. Not even the pleas we found in the two former parables: You are a lost sheep, but the Good Shepherd pities you—You are *worth* something to God, and he wants to use you; even these have not the tender, but irresistible, force of this: You are God's child, bad as you are; and your Father is waiting to receive you with open arms!

But let us not forget the other plea. Not only "This my son," says the father in the parable; but "*This thy brother.*" That was a home-thrust for the Pharisees! And surely we need the reminder too. It is really easier to look on the prodigals around us as God's lost children than as *our lost brethren.* Even the "elder son" could say, "This thy son," using the phrase, indeed, on purpose to avoid the word "brother." Yet the idea of the *one family* equally implies both. Let us go to the vilest with the acknowledgment of relationship, "My brother!" "My sister!" And what an example we have! Of Christ and the sinners he saves it is emphatically said, "*He is not ashamed to call them brethren.*" Heb. 2. 11.

I will not now enter in detail upon the prodigal's story. When we were on Luke's Gospel, two years ago, I dwelt on his two goings and two comings—going into the "far country" and going to the "citizen"—coming "to himself" and coming "to his father." Let me now merely give an illustration of the wonderful power of this greatest of parables upon every race of men.

The late Bishop Russell, of Ningpo, in China, came across an old man who was so deaf that the only way of giving him the Gospel message was by making him read aloud out of the Chinese Testament and emphasizing certain passages by gestures. This parable was laid open before him, and he began to read. "A certain man had two sons—why so have I! And the younger of them, etc.—that's queer—my younger son did just the same! Wasted his substance with riotous living"—here the old Chinaman put down the book, and exclaimed, "Yes, that scamp of mine has spent all I gave him in opium-smoking." He read on: "When he came to himself, he said . . . I will arise," etc. Again he put down the book, and begged a bystander to go and fetch his son that he might hear the story too. The messenger returned, saying the son could not come then, as he was smoking opium; and the old father burst into tears, and began to reproach Dr. Russell because the white foreigners had brought opium into China. Presently he went on reading. At the words, "fell on his neck," he threw his brawny arms round Dr. Russell's neck to show what he would do to his son if only he could win him back. At the words, "Bring forth the best robe," he said, "Well, I would do that too." But when he came to "and put a ring on his hand," he exclaimed, "No, that's too much; with good clothes and food the scamp ought to be satisfied!" (Truly God's thoughts are above our thoughts!) Bishop Russell then tried, by shouting into his ear, to explain the spiritual meaning, and invite *him* to "come home," but with no immediate result. But the son was induced to go to a hospital of the American Baptist Mission, and there he was cured of his opium-smoking—an earnest, we shall all hope, of a higher cure for both him and his father.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

There are two lines of thought in this parable, either of which may be made the theme of a lesson. One is exhibited in the Analytical and Biblical Outline, "From Sin to Salvation." The other, in the Additional Practical Lessons, the divine side of the story, God's love to sinners....1.) The misery of sin; 2.) The way of salvation; 3.) The mercy of God; 4.) The joy of forgiveness, may suggest an outline for teaching the lesson....Draw on slate or blackboard, The Four Steps of the Sinner: 1.) Selfishness; 2.) Ingratitude; 3.) Separation from God; 4. Worldly Pleasure....The Four Steps of Repentance: 1.) Thinking; 2.) Resolving; 3.) Seeking; 4.) Confessing... The Four Privileges of the Penitent: 1.) Welcome; 2.) Pardon; 3.) Honor; 4.) Joy....ILLUSTRATIONS. The sinner's waste of opportunity may be shown by the story of a man who tore off the walls of his house in winter to furnish fuel for warming it within....Look at the face of a drunkard, or dissipated person, and see the sinner's unhappiness....The story of a father who left his door unlocked and a light burning, awaiting the return of his wandering son....Story of a boy in India, who was discovered in very low surroundings, and found to be a prince who had been lost for several years; at once taken to a palace and lifted up to honor: such the transformation in the condition of a saved sinner.

References. FOSTER'S PROSE: 336, 2237, 3599, 3697, 4715, 8856, 9172, 11204, 11207, 11008, 10274. POETICAL: 3897, 2172, 3900-3907. FREEMAN: Division of property, 779; Swine-feeding, 780; Men kissing, 53; Shoes, 654.

Primary and Intermediate.

BY M. V. M.

REVIEW. How many stories did we have in the last lesson? What was the first one about? The second? Let some child volunteer to tell one of the stories, and then question as to spiritual meaning. Who is the Shepherd, and where? Who is meant by the lost sheep—lost money? When is a child lost? When may he be found?

LESSON THOUGHT. Coming Home. 1. Make a straight path on the board, and another, broader, with something to indicate trees and flowers on either side. Indicate the home by as simple or as elaborate a house as you please. Talk as you work about the young man, his kind father, the safe and happy home. Tell how by and by the home-life grows tiresome. The son wants to please himself, and so he starts out on the broad way which looks so pleasant to him. Follow him in his life, speaking of some of the foolish, wrong things which he probably did, and bringing him down to the hunger, the poverty, the homesickness. Where are his pleasures now? Show a piece of bright colored paper, and twist it into a lamp-lighter as you talk. Light it, and let the children see it burn, and go out, leaving a charred and blackened end. Show them that this is a true picture of what comes from pleasures out of God.

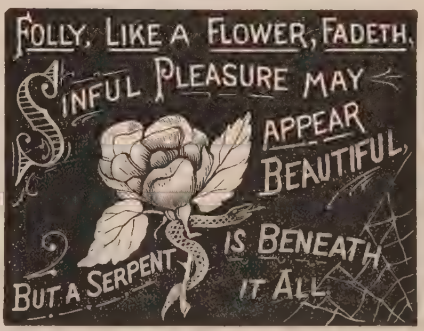
2. Use the lesson blackboard. It is very simple. Never mind if your prodigal is not a work of art. It will teach the lesson just as well. Draw from children where he is going and why, and awaken curiosity as to how he will probably be met. Some will expect him to be repulsed. Alas! For their sakes let us emphasize the father's free, glad welcome! Tell of the confession, and show that God put the sense of sin into the young man's heart, or he could not have felt thus.

CLOSING EXERCISE. Tell that Jesus told this story to teach something, and ask how many will help to find out its meaning. It may interest if we print on the board as we talk, the prominent thoughts or words to suggest them, as Father—God, Prodigal—Wicked young man, Home—Right living, Far country—Sin.

When we sin, we go away from God. Shall we stay away? How long? Till we are hungry and ragged and wretched? No. Let us *come right back* as soon as we see our sin. What shall we do to-day if there is sin in our hearts? Have class repeat, "Come Home;" "Come Now;" "Come as you are."

Blackboard.

BY J. B. PHIPPS, ESQ



BLACKBOARD THOUGHTS. 1. The transitoriness of folly's pleasure. One day it is the sight alluring, the next day it is a faded leaf. 2. The temptation of sinful pleasure, especially to youth. It is like a beautiful flower that has but to be plucked and its fragrance inhaled. 3. The danger. A serpent, whose shape in one form or another lurks beneath the temptation, never fails to poison the purity of the one that yields to folly. 4. The web in the corner symbolizes the entanglement of the foolish son. The lesson having illustrated the folly of sin, the one who reviews it should speak of the way to salvation, and the love of the Father.

A. D. 29.] **LESSON VII.** **[May 15.**

THE RICH MAN AND LAZARUS; or, The Wicked and the Righteous.

GENERAL STATEMENT.

Jesus was slowly journeying toward Jerusalem, but still in Perea, a part of the realm of Herod Antipas, the slayer of John the Baptist. It is possible that in the parable before us there was an indirect reference to the monarch who lived for selfish pleasure, without a thought of God. But its immediate occasion was the contemptuous utterances of the Pharisees after a parable which Christ delivered on the right use of worldly possessions. With covetous hearts, they sneered at his high conceptions of duty; whereupon Christ declared that the opinions of earth were not the standards of heaven. To enforce the principle he draws two pictures: one of a wealthy, luxurious citizen, not wicked, but worldly, living in state and envied by his fellow-men; the other of a wretched beggar at his gate, despised, and left to starve. This is the earth-side of both lives. Then the Master's hand draws aside the curtain, and gives us a glance at the divine estimate of those same men. He who yesterday lay among the dogs now sits among the glorified, in communion with Abraham, the father of the faithful; while the dweller in the palace suffers now the agony of a lost soul. This were enough to show that the judgments of men are often reversed in the high court of heaven; but Christ goes further, and, in a startling dialogue between the lost soul and sainted Abraham, shows the justice of the divine dealings, based as they are upon eternal principles of right, and bestowing upon every soul sufficient knowledge and opportunity for the attainment of salvation.

Luke 16. 19-31.

[*Memory verses* 25, 26.]

19 There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

Explanatory and Practical.

Verse 19. Rich man. The force of the parable is intensified by representing the rich man not as wicked, but merely as worldly; not guilty of actual crime, but neglectful of his soul's eternal interest, and living as thousands do, solely for the present life. **Clothed in purple.** The famous Syrian dye, which came from a scarce variety of shell-fish, was always very costly, and is now entirely lost. In earlier times it had been used only by kings, but in Christ's day was used by a few of the wealthiest and most ostentatious citizens. **Fine linen.** The *byssus*, a soft linen made from flax from the banks of the Nile, of a brilliant yellow or white color. **Fared sumptuously.** Referring not only to his food, but to the luxury and splendor of his life in general. **Every day.** His magnificence was not reserved for extraordinary occasions, but was his daily habit; and is referred to, not as if it were in itself a crime, but to exhibit the contrast between his condi-

22 **And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom. The rich man also died, and was buried:**

Psa. 34. 7: The angel of the Lord encampeth round about them that fear him, and delivereth them. Heb. 1. 14: Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? 2 Kings 6. 17: The mountain *was* full of horses and chariots of fire round about Elisha.

23 **And in hell he lifted up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom.**

Luke 13. 28: There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out. Rev. 14. 10, 11: The same shall drink of the wine of the wrath of God. ..and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night.

24 **And he cried, and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.**

Mark 9. 43, 44: The fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.

25 **But A'bra-ham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Laz'a-rus evil things: but now he is comforted, and thou art tormented.**

Matt. 19. 23: A rich man shall hardly enter into the kingdom of heaven.

26 **And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you, cannot; neither can they pass to us, that** *would come* **from thence.**

Rev. 22. 11: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

27 **Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:**

28 **For I have five brethren; that he may testify unto them, lest they also come into this place of torment.**

29 **A'bra-ham saith unto him, They have Mo'ses and the prophets; let them hear them.**

2 Tim. 3. 16: All scripture....*is* profitable for doctrine, for reproof, for correction, for instruction in righteousness.

30 **And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.**

31 **And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.**

Eccles. 8. 11: The heart of the sons of men is fully set in them to do evil.

tion here, and that hereafter. (1) *The guilt lies not in the possession of worldly things, but in living for them, and seeking nothing beyond them.*

20, 21. A certain beggar. Literally, "a poor man," though his begging, by action if not in word, is suggested in the context. **Named Lazarus.** While the rich worldling's name is not mentioned, the poor saint's is noticed by Christ. (2) *Even the least of God's children is known by name to his Saviour.* Though his godly character is not declared, perhaps Christ meant it to be inferred from his name, which means "God is my help," and is the only instance in which a name is given to any person in a parable. (3) *True godliness may be found in every walk of life, from kingly David to begging Lazarus.* **At his gate.** According to the Oriental custom, that his sufferings may attract notice and obtain aid. **Sores.** While the rich man is mantled in purple, the beggar is clothed only with loathsome ulcers, the result of want. **Crumbs.** Probably the soft part of thin cakes, of which the rich ate only the crust, and cast the rest away after wiping their fingers upon it. **Dogs.** The streets of Oriental cities are thronged by ownerless, hungry dogs, who are their only scavengers. **Licked his sores.** Showing at once the absolute helplessness of the beggar, and the pity of beasts in contrast with the neglect of the rich man.

22. The beggar died. To him death came as the happy release from misery, while to his richer brother it was the end of his happiness. **And was carried.** Then his death was not the end, but rather the beginning, of his life. (4) *The real life is that of the spirit which no death can kill.* **By the angels.** Without a friend in life, in death angels wait upon him. **Into Abraham's bosom.** "A figurative phrase expressing the deep quiet of an innermost communion."—*Trench.* It was a common term for the place of the blessed, where Abraham, the father of the faithful, was believed to dwell with his children. (5) *Those who have entered into rest know each other there.* **Rich man also died.** (6) *Not all the gold of California can buy off death.* **Was buried.** There was a grand funeral and a costly tomb; but all this was of little avail for his lost soul. (7) *What becomes of one's spirit is vastly more important than what is done with his body.*

23. In hell. "In hades," the invisible world, the place where departed spirits, both good and evil, await the final judgment, with its two widely-severed portions, Paradise, the abode of the righteous, and the dreary dwelling-place of the wicked. **Lifted up his eyes.** (8) *Disembodied spirits have powers of cognition.* It is the soul which sees through the eyes on earth; why may it not see all the more clearly without the film of flesh in the other world? **In torments.** Each nature seeks its own surroundings in the spiritual realm. The torment of the dead sinner is not by an arbitrary law, but from the remorse over past neglect, ungratified desire, and the forebodings of future destiny. **Seeth Abraham.** In this intermediate state, between death and the judgment, there may be not only knowledge of those around, but those afar. **Lazarus in his bosom.** From his recognition there may be inferred a previous acquaintance; showing that if the rich man had failed in duty, it was not for lack of knowledge of his brother's need.

24. Father Abraham. Clinging to some hope from his relation to Abraham, though that very fact made his guilt the greater and his fall the deeper. (9) "*There be many in hell that call Abraham father.*" **Send Lazarus.** He who once looked down upon his fellow-man now looks up to him, so far above his own state that he dares not hope for equality. **Dip the tip.** The smallest of favors, but even that is denied. (10) *There is a realm where even prayer avails not.* **In this flame.** Not material flame, for that would have no power over the spirit, but in an agony of soul, of which fire is the only expression.

25, 26. Abraham saith. The answer is fatherly, calm, and solemn, without mocking, and yet without sorrow, as if the will of the saint were in full accord with the will of God. **Son, remember.** (11) *Memory survives the grave, a fact of terror for the sinner.* **Thy good things.** "A weighty, precious word is this '*thy!*'" The good things which the rich man had chosen were those of time, while he might have had those of eternity; and now he must abide by his choice. **Lazarus evil things.** Not "*his*" evil things; as if the contrast were one of condition merely; for underlying is the deeper contrast of character and choice for eternity. The aim of the parable is not to denounce woe on riches, for then Abraham, a rich man, would not have been introduced: but to warn against worldly-mindedness. **Thou art tormented.** Having laid up no treasure in heaven, naught remains but misery. **A great gulf.** The line between good and evil, which men can easily cross on earth, in eternity widens to an impassable barrier. **Neither can they pass.** There is no hint of a purgatory, a progression, or an "eternal hope," by which a sinful soul may pass from the state of the lost to that of the saved.

27, 28, 29. Send him to my father's house. Not from desire to save others, but as if to accuse God of not having given *him* opportunity enough. **Testify.** Warning of doom by what he has witnessed, and inviting to salvation by what he has experienced. **Moses and the prophets.** As if he had said, "They have warnings enough, as you had, if you had been willing to heed them." (12) *How much clearer light have we, with not only the Old Testament but also the New.*

30, 31. From the dead. Those who do not believe in a hereafter would not listen to a preacher from the eternal world. **Repent.** Even the rich man admits a need of repentance. **Neither will they be persuaded.** The means of salvation given to men are ample, and more would be useless. Those who spurn God's word would sneer at a voice from the grave.

HOME READINGS.

M. The rich man and Lazarus. Luke 16. 19–31.
Tu. The prosperity of the wicked. Psa. 73. 1–17.
W. The afflictions of the righteous. Heb. 12. 1–13.
Th. The fate of the wicked. Job 27. 11–23.
F. The hope of the righteous. 2 Cor. 5. 1–11.
S. The saints hereafter. Rev. 7. 9–17.
S. The eternal state. Rev. 22. 6–21.

GOLDEN TEXT.

The wicked is driven away in his wickedness: but the righteous hath hope in his death. Proverbs 14. 32.

LESSON HYMN. S. M.

Hymnal, No. 358.

Beyond this vale of tears
There is a life above,
Unmeasured by the flight of years;
And all that life is love.

There is a death, whose pang
Outlasts the fleeting breath:
O what eternal horrors hang
Around the second death!

Thou God of truth and grace,
Teach us that death to shun;
Lest we be banished from thy face,
For evermore undone.

TIME.—A. D. 29, about a month before the death of Jesus, while he was in Perea.

CONNECTING LINKS.—1. The parable of the unjust steward. Luke 16. 1–13. 2. The contempt of the Pharisees present. Luke 16. 14–18.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Righteous, v. 19–31.

What are the two persons shown in this parable?
What was the poor man's name?
Where was he laid, and why?
How do we know that he was righteous?
What became of him after death?
What is meant by "Abraham's bosom?"
Did he receive this honor because he was poor, or because he was righteous?
What is it to be righteous? [ANS. To serve God with all the heart, trusting in Christ for salvation.]
How shall the righteous be rewarded hereafter for all their troubles here? Rev. 7. 14–17.

2. The Wicked, v. 19–31.

What is said about the rich man's life? v. 19.
Is it said that he was wicked?
How do we know that he was wicked?
What is said about his death?
Where was he after death?
What is meant by "hell?"
What was the condition of the rich man in that place?
Who must share in such sufferings? GOLDEN TEXT.
Whom did the rich man see afar off?
What did he say?
Was his request granted?
What were "the good things" of the rich man
Why could not one person pass to the other?
What further request did the rich man make?
What answer did he receive?
What is meant by "Moses and the Prophets?"
What Scriptures do we possess besides these?
How should we use them? John 5. 39.
What did the rich man say in v. 30?
How did Abraham answer him?
What does this show?

Teachings of the Lesson.

Where does this lesson teach us—**1. That it is better to be righteous than to be rich? 2. That we should seek God while we live? 3. That we should read and obey God's word?**

DOCTRINAL SUGGESTION—Future punishment.

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Righteous, v. 19–31.

What righteous man is named in this parable? **Lazarus.**
What was he? **A very poor man, full of sores.**
Where was he laid every day? **By the gate of the rich man's house.**
What was he there for? **To have given him the crumbs from the rich man's table.**
What became of Lazarus when he died? **His soul was taken by angels to heaven.**
Whom did he there meet? **Abraham, the holy father of the Jews.**
Was he taken to heaven because he was poor? **No; but because he was righteous.**
Who are the righteous? **Those who try to do God's will.**

2. The Wicked, v. 19–31.

What wicked man is spoken of in this parable? **The rich man.**
What is told about this rich man? **He wore fine clothing and fed on rich food.**
Why was he wicked? **Because he lived for this life only.**
What became of his soul when he died? **It went to the place of the wicked.**
What did he see afar off? **He saw Lazarus with Abraham among the saved.**
What favor did he ask? **That Lazarus might come and cool his tongue with a drop of water.**
Could this be given to him? **No; for between heaven and hell is a great gulf fixed.**
What did the rich man then ask? **That Lazarus might go back to earth and preach to his five brothers.**
What did Abraham tell him? **That they had the Bible and did not heed his words.**
What else did Abraham say? **That those who will not obey God's word would not listen even to one from the dead.**
What does the GOLDEN TEXT say about the wicked and the righteous?

Words with Little People.

1. Remember that there is another life after this life is ended. 2. Remember that the life hereafter depends on the use you make of the life here. 3. Remember that God's word tells all you need to know that you may find salvation. 4. Remember that if you are not saved here, you cannot be saved hereafter.

THE LESSON CATECHISM.

[For the entire school.]

1. What does the parable of the rich man and Lazarus show? **The state of souls after death.**
2. What does it reveal as the state of those who have served God on earth? **They rest in happiness.**
3. What does it show as the condition of the evil? **A state of sorrow and suffering.**
4. How is the separation made between the saved and the lost? **There is a great gulf fixed.**
5. What should save us from being lost hereafter? **The warnings of God's word.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Saved and the Lost.

I. THE SAVED CONDITION.
1. **Honor.** "*Carried by the angels.*" v. 22.
"They shall gather together his elect." Matt. 24. 31.
2. **Companionship.** "*Into Abraham's bosom.*" v. 22.
"I shall know as... I am known." 1 Cor. 13. 12.
3. **Comfort.** "*He is comforted.*" v. 25.
"God shall wipe away all tears." Rev. 21. 4.

II. THE LOST CONDITION.
1. **Suffering.** "*Being in torments.*" v. 23.
"The smoke of their torment ascendeth." Rev. 14. 11.
2. **Separation.** "*A great gulf fixed.*" v. 26.
"From the presence of the Lord." 2 Thess. 1. 9.

III. THE WAY OF SALVATION.
1. **Opportunity.** "*Moses and the prophets.*" v. 29.
"Search the Scriptures....eternal life." John 5. 39.
2. **Heeding.** "*Let them hear them.*" v. 29.
"Seek ye the Lord while....found." Isa. 55. 7.
3. **Repentance.** "*They will repent.*" v. 30.
"Repent ye, and believe." Mark 1. 15.
4. **Faith.** "*Be persuaded.*" v. 31.
"Had ye believed Moses....believed me." John 5. 46.

ADDITIONAL PRACTICAL LESSONS.

Thoughts on the Future Life.

1. There is a future life, both for the just and the unjust, when this life is ended. v. 22.
2. The future life will be one of individual, conscious existence, and of keen susceptibility. v. 22, 23.
3. The future life will have its own standards and principles of judgment, utterly different from those of earth. v. 23.
4. The future life will have distinctions based, not on social or hereditary or financial differences, but on character only. v. 24.
5. The future life will have knowledge, companionship, communion between souls of kindred character. v. 23–25.
6. The future life will have pains and penalties, from which souls may vainly strive to free themselves. v. 25.
7. The future life will have distiuctions, which are eternal, between saint and sinner. v. 26.
8. The future life will depend upon the use which is made in the present life of the opportunities of salvation. v. 29–31.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

When the messengers of King Saul burst into David's house to arrest him, and found, in the bed they were ordered to take to their master, not the warrior supposed to be lying there sick, but an image laid on a goat's-hair pillow, they needed no assurance that the real David was gone. That was evident enough. But he was not more truly gone away from his bed than a man goes from it when he dies; and yet nothing is harder than to realize, as we watch the life ebbing away, and count the scarcely perceptible breathings of the dying, that as the last breath is drawn *the man* is *gone*—gone off from our utmost reach—in a moment—and whither? We are busied with the poor earthly remains, with the body which we love, indeed, and rightly love, and rightly care for, but which is not the man after all! It is but "the earthly house of this tabernacle." 2 Cor. 5. 1.

Consider the effect of this upon a biography. How does a biography end? We have the last hours and the last words carefully recorded, sometimes with much detail. Then perhaps an account of the funeral, and who was present to do honor to the deceased. Then come testimonies to his worth, and in some cases, where materials exist, (as with Livingstone, whose "Personal Life" has lately appeared,) a chapter on his "posthumous influence." It is the same in Scripture. Take Stephen, for instance. His last words, his cruel end, his burial, the mourning for him, are described, and we may almost call the whole history of the Apostle Paul a chapter on Stephen's "posthumous influence;" but that is all.

How different is the narrative before us in this lesson! It is a story of two men who die; and what then? The most important part is yet to come. Instead of being pulled up suddenly, and brought to a conclusion with a pauper's interment for Lazarus and a funeral oration for Dives, the biography follows both the real living men into the invisible world and tells us how they fare there. Surely so startling a revelation must invest this unique passage with extraordinary interest! Our familiarity with it no doubt detracts from its solemnity. Yet there it stands, the one only glimpse ever vouchsafed to the world of the life beyond the grave. (I do not forget the Book of Revelation; but what it tells us on this point is in highly figurative language, and moreover mostly refers to the future state after the second Advent and the resurrection.)

But I shall be reminded that the story of Dives and Lazarus is but a parable. Certainly it is. It, as some think, there are allusions in it to real people—to Herod Antipas or to Lazarus of Bethany—they are at all events only indirect. Jesus only professes to give an imaginary case. But just as the story would be useless if its earthly scenery were not consistent with facts, equally so would it be useless if its glimpses into the unseen world were not what we should call in a picture *true to nature.* There were plenty of rich men faring sumptuously every day, and plenty of beggars at their gates; otherwise the parable would have been unreal; and so, likewise, when it speaks of "torments," and a "great gulf," and "Abraham's bosom," we are sure that these pictures must represent realities. Jesus uses, indeed, the Jewish imagery of the time: "Abraham's bosom" was one of the three terms in common use to express the future state of blessedness—the others being "Paradise" and the "Throne of glory." But though his use of this term does not require us to believe in a literal seat next to Abraham at a literal Oriental feast, it does require us to believe in the state of happy rest which the phrase represented. And it is worth noting that he who thus condescends to describe that blessed state in this language is himself described as being "in the bosom of the Father," (John 1. 18;) and that this expression is used by that Evangelist who was known, half a century after the ascension, as the disciple who had lain on Jesus' breast. See John 13. 23, 25; 21. 20.

What then are the definite facts which the Lord of life and death reveals to us by this parable?

1. That immediately after death the man "goes to his own place." "The beggar died, and was carried by angels into Abraham's bosom." "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." Nothing can be more solemnly instantaneous. Hired mourners, women with sweet spices, and all the funeral pomp of the country and the age, are lavished on the lifeless corpse of Dives. Men gather at his burial, and discuss his wealth and his heirs. But who dreams of the man himself, and where he is? Already in "hell," "tormented in this flame!" And as to the poor beggar, he too is buried somehow and somewhere, but nobody cares how or where, and it is not worth mentioning—he is not even missed; yet while the ulcerated body and the rags that did not cover it are hastily got rid of, again we may ask, who dreams of the man himself, and where he is? The angels who at some time or other rejoiced over his repentance—over another lost sheep rescued, another lost coin found—are now bearing the redeemed one away to his eternal rest.

2. That after death there is still consciousness, and memory, and recognition. "Being in torments." "Seeth Lazarus in his bosom." "Son, remem-

ber!" No sleep, no "state of coma," no waters of Lethe, no oblivion of the past. "Lift up his eyes"—does it not seem as if it was a waking to a far more intense reality of consciousness and perception than he had on earth?

3. That there are two states, one of happiness and one of suffering. Of "Abraham's bosom" I have already spoken. But note further how appropriate the figure is. He who desired, and often vainly desired, the rich man's crumbs, now lying at the heavenly board spread for the heavenly feast. Then as to "hell," (Hades,) the "torments," and the "flame." God forbid that we should follow the example of mediæval writers, and draw horrible pictures of lost souls and their miseries, or gloat over them! Far rather would we say nothing on such a subject. But when we have such words from the loving Saviour himself, from him who laid aside his glory and died the death of the cross to redeem us from such a fate, we dare not pass them over. It is quite useless and needless, to discuss exactly what they *mean*. Let it be enough for us that they mean *something*. And again note their appropriateness. As Matthew Henry quaintly says, "He that denied a crumb is denied a drop."

4. That a "great gulf" separates between these two states, a gulf that cannot be passed over, yet not so wide as to make one side invisible to the other. "There shall be weeping and gnashing of teeth," said Jesus to the Jews, (Luke 13. 28,) "when ye shall *see* Abraham and Isaac and Jacob and all the prophets, in the kingdom of God, and you yourselves thrust out."

5. That external connection with God's people on earth tells nothing in favor of salvation hereafter. "Father Abraham!" cries the lost soul; and the relationship is not denied—Abraham does call him "son." But he gains nothing by this. "Think not," said the Baptist, "to say within yourselves, We have Abraham to our father."

6. That the judgments of the next world will strangely reverse the judgments of this one. This, no doubt, is the main point of the parable. Jesus had been speaking about money, and how to use it faithfully and with an eye to the world to come as well as the world that now is. Vers. 9, 10. The Pharisees, who loved money, and at the same time thought themselves quite safe for heaven, "derided him," (ver. 14,) literally, "turned up their noses at him." What is his reply? "Ye justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is *abomination* (that which is loathsome) in the sight of God." They derided him, but "the Lord should have them in derision." Psa. 2. 4. And then this parable tells, with the most awful vividness, what terrible blunders men may make in their estimation of themselves and of their neighbors. It is indeed a very hard thing to imagine the man of wealth who entertains you, who is perhaps by no means a bad man, (not a single open sin is charged against Dives,) who may be kindly and lavish in his attentions, to be really *a lost soul*. And it is equally hard to look at a miserable beggar, filled with disease, and dying like a dog, and regard him as an immortal creature made in the image of God, redeemed by the blood of Christ, a fit subject for the work of the Spirit, and a possible heir of heaven! Yet that this may be so it is plainly the great purpose of Jesus to teach by the parable. Of course it *may not* be so: your rich friend may be the heir of heaven, and the beggar at your gate the child of the devil. But I pointed this out in my Note two years ago, and will not again refer to it.

7. That men in this life have the opportunity and means of salvation. This is another great point in the parable, dealt with in the last few verses. Do not say (Jesus virtually says) you will be taken by surprise if you "lift up your eyes in hell." Do not say God might show it you more plainly. You have the Scriptures: hear *them!* And so we have, thank God! The door is not yet shut for us. The invitation from a forgiving Father and sympathizing Saviour is sent to us all. Only lose not a moment, lest it be too late: for—

> "With equal step impartial Fate
> Knocks at the cottage and the palace gate!"

Berean Methods.

Hints for the Teachers' Meeting and the Class.

State the purpose of this parable.... A word-picture of the scene on earth: the rich man's home; Lazarus lying at his gate... Then two more word-pictures: Lazarus in the world to come; the rich man in *his* world to come.... Show what was his condition.... *Why* it was his condition.... How we may enter into heaven and escape hell:... What are the teachings of this story concerning the future life.... What it teaches as our personal duty: 1.) Love to man; 2.) Use of opportunity; 3.) Thought of the future; 4.) Belief in Scripture; 5.) Obedience to God's word.... Special application on the use of opportunities and privileges.... ILLUSTRATIONS. The *red light* hung by railway to warn of danger—such this parable... Dangers of riches. Man who leaped overboard from burning ship with belt of gold around him, was dragged by its weight under the water and drowned.... The soul's life separate from the body. Socrates' words before death: "Bring me if you can find *me*; but my real self will escape you." ...Opportunity, like a rope swinging within reach of a drowning man; pass it by, and it will not come again.

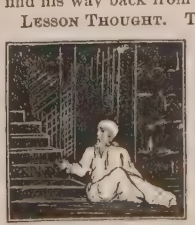
References. FOSTER'S PROSE: 1757, 2287, 3742, 4116, 4352, 9510, 9512, 10566. POETICAL: 3336–3338. FREEMAN: Disposition of crumbs, 782; Lazarus in Abraham's bosom, 814: Moses and the prophets, 834.

Primary and Intermediate.

BY M. V. M.

REVIEW. Print the words "Prodigal, Home, Father, Love," and question on them. What did the prodigal leave? What did he find? Print "Sin, Sorrow, Pain, Hunger," and draw from class what he had to do to find his way back from these.

LESSON THOUGHT. To love self is to forget God.



1. Describe the rich man. Let children help by telling how the rich live, dress, fare. Read verse 19. What is done with very poor people who are also sick? Talk about hospitals and homes for the suffering, and tell that there were no such places in those days. Sick people who had no one to take care of them were often laid near some rich man's house, so that he might supply their wants. Lazarus was such a one. Could he have been happy or glad about any thing?

2. Tell the story of the death of Lazarus, and what waited for him on the other side. Why was this? What must God have seen in his heart? Read the verses that describe the rich man's trouble. Why was he not in heaven, too? The children will say he was not good. Show that Self is the enemy of God, and that, in living to please himself and to have a good time, the rich man had been forgetting God. What do you think he loved? Money, fine clothes, good food? Maybe there is something we love better than God! Let us shut our eyes for a minute, and think if this is so.

3. What is a "great gulf" like? Talk about a stream, and how it may be crossed. A high mountain, and how it may be climbed. But here is something that God says must remain the same. A great gulf, "fixed," so that all who are on one side or the other must stay where they are! There can be no crossing. Print the words Good and Evil at the extremes of the board. Show that in this world the space between these may be passed, but when we reach the other world, God teaches us by this lesson that we cannot go from the one to the other.

Show what the true riches are, and where they may be found. Who has all riches in his hand? God, and he wants to give them to us here, if we want to have them? Do we?

Blackboard.

BY J. B. PHIPPS, ESQ.

APPLICATION. The sands of life are running fast; the hour is passing away. ETERNITY! *How shall I spend it?*

AS THE TREE FALLS SO SHALL IT LIE.
BEYOND THIS IS
ETERNAL LIFE or ETERNAL DEATH.

A. D. 29.] LESSON VIII. PARABLES ON PRAYER; or, Ask, Seek, Knock. [May 22.

GENERAL STATEMENT.

At some time while Jesus was in Perea, and slowly journeying toward the Jordan and Judea, he gave to his disciples two parables on prayer. The first parable has received two very different expositions—one individual, the other general. To one class of interpreters, as Arnot and Lyman Abbott, it simply teaches earnest, persistent prayer, no special emphasis being placed on the "unjust judge," who, in their view, is introduced merely in order to make its application stronger. Another class of writers, as Trench, Alford, and Whedon, see in the parable a picture of the Church during the long ages of Christ's abiding in heaven—a widow, oppressed by her adversary, Satan, and calling for deliverance to One who *seems* like an unjust judge, heeding not her cry; but will, in his own good time, long to us on earth, yet speedy to him with whom a thousand years are as one day, reveal himself as her Redeemer, and the avenger of her wrongs; yet when he appears will find the faith of his people sorely tried, and scarcely able to endure the delay. Verses 7, 8. The other parable was addressed to some of the disciples who, despite their Lord's teachings, were manifesting the spirit of self-righteousness and contempt for others less favored. He rebukes them by the picture of the Pharisee and the publican, the one boasting of his superior godliness, the other humbly confessing his sins and pleading for mercy; the one going home unconscious that he has but added to the weight of his condemnation, the other with heart light in the assurance of God's grace.

Luke 18. 1-14.

[*Memory Verses*, 11-14.]

1 And he spake a parable unto them *to this end*, that men ought always *to* pray, and not to faint;

Luke 21. 36: Watch ye....and pray always, that ye may be accounted worthy....to stand before the Son of man. Rom. 12. 12: Continuing instant in prayer.

2 Saying, There was in a city a judge, which feared not God, neither regarded man.

2 Chron. 19. 6, 7: [Jehoshaphat] said to the judges, Take heed what ye do....let the fear of the Lord be upon you....for *there is* no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his

Explanatory and Practical.

Verse 1. A parable. (1) *Let us learn from the Master and teach by illustrations.* **To this end.** These words are not in the original. Literally, "A parable unto them as to the need always to pray." Matthew Henry quaintly remarks, "This parable has its key hanging at the door." **Ought always to pray.** "At all times," at no time neglecting as of no consequence; at no time ceasing as of no avail. (2) *Prayer should be the one thread woven into the entire texture of the life.* **Not to faint.** (3) *In the spiritual as well as the worldly life, success is won by persevering, all-conquering endeavor.*

2, 3. A judge. A judge in the East exercises both executive and judicial functions, is not responsible to a higher court, settles cases without a jury, and is governed by his own will as the only law. Hence judges are often corrupt, receive bribes from both parties, and rule in an arbitrary and unjust manner. **Feared not ...neither regarded.** Without principle, without a sense of honor, without respect for public opinion: a character utterly despicable. Yet the force of the parable is intensified by the comparison of such a man with God, or rather, by the contrast, since if even so base a nature may be influenced by persistent supplication, how much more a just and loving Father! And is it not true that to many the divine government *seems* to be that of an unjust, careless ruler, grinding out destiny regardless of the cry of humanity? One aim of this parable is to show that God is neither a blind, stony fate, nor a wooden figurehead over the universe, but has a heart moved by prayer, as well as a hand to execute his will. **A widow.** Representing in the parable Christ's earthly Church during the period of his absence, from the ascension to the second advent, exposed to the insults of the world, and ardently awaiting her Lord's return. In the East, widows are peculiarly helpless and unfortunate, being dependent upon the family of the husband, and compelled to suffer many wrongs. **Avenge me.** "Do me justice." The cry is not for revenge, but for protection and just penalty upon the wrong doer. **Mine adversary.** Here representing Satan, the power of this world, and the opposer of God's people, who is ever striving against God's kingdom, and from whom the Church of Christ expects deliverance in the coming of its Saviour. (4) *Let us never forget that we have a wicked, mighty, and invisible foe who is endeavoring to compass our destruction.*

own elect, which cry day and night unto him, though he bear long with them?

Psa. 58. 11: Verily he is a God that judgeth in the earth. Psa. 9. 12: When he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble.

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Heb. 10. 37: Yet a little while, and he that shall come will come, and will not tarry. Matt. 25. 5: While the bridegroom tarried, they all slumbered and slept. Matt. 24. 12: Because iniquity shall abound, the love of many shall wax cold.

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Prov. 30. 12: *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness. Isa. 65. 5: Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my nose, a fire that burneth all the day.

10 Two men went up into the temple to pray; the one a Phar'i-see, and the other a publican.

11 The Phar'i-see stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

Luke 16. 15: Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Prov. 28. 13: He that covereth his sins shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

4, 5. He would not. The unjust judge would not answer the petition because of indifference; the divine hearer of prayer does not, because his wisdom and love perceive that the hour has not yet come. **For a while.** In the application to the general Church, the "while" is the period of time between the first and second comings of Christ; to the individual believer, it is while his prayer awaits an answer. **Troubleth me.** More susceptible to the assault upon his selfish ease than to the principle of right. (5) *Not every right action proceeds from a right motive.* **She weary me.** Literally, "she beat me;" a hyperbolical expression for great annoyance.

6, 7. The Lord said. Now comes the application of the parable. **The unjust judge....God.** If one would hear prayer, then surely the other: for 1.) While one is unjust, the other is righteous; 2.) One is implacable, the other tender; 3.) One is a stranger, the other a Friend; 4.) To one she came alone, to the Other we come having an Advocate, (1 John 2. 1;) 5.) She came without promise, but we are invited and welcomed. **His own elect.** "His own chosen ones;" those whom he has called out from among the world, and recognized as his own peculiar people, the invisible Church. **Cry day and night.** The Church in all the ages, longing for her Lord's return; and the Christian, continually praying for needed blessings. (6) *Here is the way to pray—to cry day and night to the Lord.* **Bear long with them.** But why does God delay, and how long? To teach his people perseverance, to make them strong by the exercise of faith, to give them the greater appreciation of the answer when it comes. When his wisdom sees that the believer is fitted to receive, at that instant he bestows what he has ever been longing to grant.

8. Speedily. That which to human patience appears long, in the divine estimate is speedy. **When the Son of man cometh.** In the preceding chapter Christ has been speaking of the trials which should precede his coming again, and this parable is the Church's comfort under the long delay. **Find faith.** Meaning that the faith of the Church will scarce hold out until his appearing, and many will grow cold and unbelieving. 2 Pet. 3. 4.

9, 10. This parable. Having taught earnestness and persistence, he would now teach humility in prayer. **Unto certain.** Perhaps for the word "unto" we may read "concerning," as the parable was given to the disciples to warn them against the spirit of the Pharisees. Or it may indicate that Christ discerned the self-righteous spirit in some of his followers, and addressed these words to them. **Two men.** Representatives of classes found in every age of the Church. **Went up.** As the temple stood on ground higher than most of the city and country around it. **To pray.** Dwellers in and around Jerusalem generally worshiped once or twice each day in the court of the women, facing the altar, which could be seen within. (7) *Every house may now be a temple, for all earth is holy ground.* **Pharisee....publican.** See notes on Lesson V. (8) *Not all who enter God's house have their hearts in the worshiping frame.*

11, 12. Stood. The Jews generally worshiped standing, but the word here means "stationing himself, or taking his stand," as if to direct attention to himself and his prayer. (9) *The posture of the heart in prayer is of vastly greater importance than that of the body.* **With himself.** This may mean either "stood with himself and prayed," that is, apart from others; or, "prayed with himself," that is, not to God. Perhaps the Saviour intended to suggest the double meaning. **I thank thee.** In his prayer was no confession, no petition, no real thanksgiving, but merely a boast of his own well-doing. **As other men.** Rather, "the rest of men." He divides all mankind into two classes, the rest of the world, and his own righteous self. **Extortioners, etc.** He names the common vices of his time, perhaps with an emphasis upon those of the publican class. Yet they were the crimes of his own party. Matt. 23; John 8. **Or even as this publican.** "No, for thou art worse: yea, for this, because thou thinkest thee better."—*Trapp.* **Fast twice in the week.** Only one fast a year was required by the law; but the Pharisees fasted on the second and fifth days of each week.

13, 14. Standing afar off. Feeling himself unworthy to approach the holy place. **Smote.** As if accusing his inner self of the guilt within. **Merciful.** "Be propitiated to me, the sinner." Conscious that he was "the chief of sinners." **Justified** Absolved from sin, and accepted before God. **Rather than the other.** Not that one received a greater pardon and the other a less; but that one was forgiven, the other not. **Exalteth himself, etc.** A maxim repeated no less than seven times in Christ's teachings. Whoever expects to be saved for his merits, will be cast down; whoever humbly seeks the mercy of the Lord will be uplifted.

HOME READINGS.

M. Parables on prayer. Luke 18. 1-14.
Tu. The prayer of Abraham. Gen. 18. 16-33.
W. The prayer of Jacob. Gen. 32. 22-31.
Th. The prayer of David. 2 Sam. 7. 18-29.
F. The prayer of Elisha. 2 Kings 4. 18-37.
S. The prayer of the Syrophenician woman. Mark 7. 24-30.
S. The prayer of Christ. Matt. 26. 36-45.

GOLDEN TEXT.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. Luke 11. 9.

LESSON HYMN. C. M.

Hymnal, No. 707.

There is an eye that never sleeps
Beneath the wing of night:
There is an ear that never shuts
When sink the beams of light.

But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne,
And moves the hand which moves the world,
To bring salvation down.

TIME, PLACE, etc.—A.D. 29, while Jesus was teaching in Perea, on his way to Jerusalem. This lesson belongs to the same discourse, or series of discourses, with Lessons V, VI, and VII.

OUTLINES AND QUESTIONS.

1. The Prayer of Persistency, v. 1-8.
What is persistency? [ANS. Perseverance; holding fast to any purpose.]
How does Christ define such prayer? v. 1.
How does Paul recommend it in 1 Thess. 5. 17?
What two people are shown in this parable?
What did the widow ask?
What success did she obtain?
How did she obtain success in her prayers?
If an unjust man will yield to prayer, what may we expect of a gracious God?
What did Christ say in v. 8?
What is said in 2 Pet. 3. 8, 9?
How does this parable teach us to pray? GOLDEN TEXT.

2. The Prayer of Pride, v. 9-12.
What was the purpose of the second parable? v. 9.
What is said of such in Prov. 30. 12, and Luke 16. 15?
What self-righteous person is shown in this parable?
Why did people go to the temple to pray?
Where should we pray? Matt. 6. 6.
How and to whom did the Pharisee pray?
For what did he thank God?
What did he say in praise of himself?
Was this true prayer?

3. The Prayer of Penitence, v. 13, 14.
What is penitence? [ANS. A sincere sorrow for sin.]
Who offered such a prayer?
What is meant by a publican?
What spirit did his actions show?
How did he pray?
What did he ask?
What did David say in Psa. 51. 1, 2?
What answer did the publican receive?
What is it to be justified?
How may we be justified?

Teachings of the Lesson.

Where in this lesson do we learn—**1. That we should pray earnestly? 2. That we should pray perseveringly? 3. That we should pray humbly?**

DOCTRINAL SUGGESTION—The power of prayer.

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Prayer of Persistency, v. 1-8.
What does Jesus give as the meaning of praying with persistency? **"Always to pray, and not to faint."**
What is given by Christ as showing us such prayer? **A widow's prayer to a judge.**
What did she ask of the judge? **That he would punish one who had wronged her.**
What kind of a man was the judge to whom she came? **He cared neither for God nor the right.**
Would the judge do as she urged him to do to her enemy? **He would not for a while.**
What did he finally do? **He did as she asked.**
Why did he do it? **Just because she kept on asking.**
If even an unjust man will yield to prayer, what may we expect of our heavenly Father? **That he will answer our prayers.**
What is the promise of the GOLDEN TEXT?

2. The Prayer of Pride, v. 9-12.
Who is shown as offering such a prayer? **A Pharisee.** [See what is told about the Pharisees in Lesson III.]
What did Jesus say about such people? **"They thought themselves righteous and despised others."**
Who happened to come at the same time into the Temple to pray? **A Pharisee and a publican.** [See what is told about the publicans in Lesson V.]
How did the Pharisee pray? **He prayed with himself, not with God.**
What was his prayer? **He thanked God that he was better than other people.**
What did he name in his prayer? **He told all his good deeds.**
What did his prayer show? **A proud heart.**
Will such prayer find answer? **No, for God will not hear it.**

3. The Prayer of Penitence, v. 13, 14.
What is penitence? **A true sorrow for sins.**
Who showed such sorrow? **The publican, in his prayer.**
What did he say? **"God be merciful to me, a sinner."**
What did Jesus say of him? **That he went home forgiven by God.**
What did Jesus say of those who come to him humbly? **That he will lift them up.**

Words with Little People.

1. Call upon God for whatever you need. 2. Keep on praying until God sends you answer. 3. Seek from God forgiveness for all your sins. 4. Expect to be heard in prayer, not because you are good, but because God is merciful.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the parable of the unjust judge designed to teach? **Earnest and persevering prayer.**
2. How was this illustrated? **By a widow's successful prayer.**
3. What was the second parable of Christ concerning prayer? **That of the Pharisee and publican.**
4. What kind of prayer was shown by the Pharisee? **A self-righteous praise of self.**
5. What was shown by the publican? **Humble seeking for pardon.**
6. What reward did the publican receive? **He went home justified.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

How to Pray.

I. PRAY ALWAYS.
Always to pray, and not to faint. v. 1.
"Praying always with all prayer." Eph. 6. 18.

II. PRAY DIRECTLY.
"*Avenge me of mine adversary.*" v. 3.
"Ye shall ask what ye will....done." John 15. 7.

III. PRAY EARNESTLY.
This woman troubleth me. v. 5.
"The effectual fervent prayer....availeth much." James 5. 16.

IV. PRAY PERSISTENTLY.
Continual coming....weary me. v. 5.
"Pray without ceasing." 1 Thess. 5. 17.

V. PRAY HUMBLY.
Not lift up....eyes....smote....breast. v. 13.
"God....giveth grace unto the humble." James 4. 6.

ADDITIONAL PRACTICAL LESSONS.

The Relation of God toward Men.

1. God is the heavenly Judge, by whom all earthly judges are judged. v. 2.

2. God sometimes *seems* to men an unjust Judge, careless of the world's condition, insensible to appeal, and blind to wrongs among men. v. 2

3. God hears the cry of his people, even though he seem dull of hearing, and will answer, though he delay long. v. 7.

4. God has among men his own "elect," or chosen ones, those who have heard his voice, and whom he regards with favor. v. 7.

5. God will do justice in behalf of the right, and execute vengeance upon the wrong, in his own good time. v. 7.

6. God's waiting to do justice may seem to man "long," but to him it is "speedy." v. 8.

7. God looks at men's hearts in prayer rather than their lips. v. 14.

8. God lifts up and puts down men not only according to his own will, but according to their own deserts. v. 14.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

WHAT is our idea of a *judge?* Does the word suggest a cause of hope and pleasure, or a cause of fear? Probably most of my readers would reply, Neither: we have no particular reason for enthusiasm or love toward our judges and magistrates, and certainly we have no need to be afraid of them —they are "not a terror to good works, but to the evil." Rom. 13. 3. Well, there are a good many people, in London, at any rate, who, while very far from being criminals, have still a kind of lurking awe of the officials who administer justice. Our "city Arabs," for instance, regard the "beak" and the "bobby" (their slang terms for magistrate and policeman) as their natural enemies. My readers, of course, are not like that; and yet I would ask again, What is their idea of a judge? Is not this the commonest thought about him, that his business is to punish? Not to punish *us*, but to punish others —any body who incurs guilt. He represents the majesty of the law; and we think of the law generally in its penal aspect.

Surely we can see at once that this is so if we think of the word judge as applied to God or to Christ. Mercy and love seem to fall into the background, and stern justice to take their place. What feelings does the thought of the Day of Judgment awaken in the mind? Is a sense of joy and thankfulness instantly experienced? Is it not rather a sense of awful solemnity, even if there be no conscious fear? Certainly our hymns express this. The great mediæval hymn, *Dies iræ*, says,

> "O what fear man's bosom rendeth,
> When from heaven the Judge descendeth,
> On whose sentence all dependeth!"

And Charles Wesley, who was any thing but gloomy in the tone of his hymns, addresses Christ as

> "Thou Judge of quick and dead,
> Before whose bar severe," etc.

Certainly Scripture warrants this view of the divine Judge and his judgment. "I came not to judge the world," says Jesus, "but to save the world." John 12. 47. "O our God, wilt thou not judge them?" cries Jehoshaphat concerning his cruel foes. 2 Chron. 20. 12. And we are told that backsliders have "a certain fearful looking-for of judgment." Heb. 10. 27.

Now in the first of the two parables on prayer that are now before us, we have God represented as a judge, while the object of the parable is stated to be that "men ought always to pray and not to faint." But is it in the character of a judge that we naturally pray to God? Imagine the Lord's prayer beginning thus, "Our Judge, which art in heaven!" Or imagine a prayer ending with the plea, "through Jesus Christ our Judge. Amen!"

Of course there is no real difficulty; and my readers will accuse me of setting up an imaginary one for the purpose of demolishing it. Well, if it be so, I venture to think that a device of the sort may be very useful in "catching" our scholars "with guile," and so winning their attention. But in fact, the point is really an important one. Most of us, I believe, habitually miss the comfort which the Judgeship of Christ is intended to give us. Certainly our young people would never dream of associating comfort with it at all. Let us seize the opportunity this lesson affords us to understand for ourselves, and to show our scholars, how truly we should rejoice and praise the Lord that he is not only a Saviour but also a Judge.

Look again at experience and at Scripture. 1.) At experience: there are cases, and not infrequent ones, when men look to the judge to protect them from injury, to deliver them from fraud or from persecution, to vindicate their innocence. Then, do they not look forward to the "day of judgment" (that is, the day of the trial) with eager expectations? 2.) At Scripture: again and again David exclaims, "Judge me, O God!" Psalms 26. 1; 35. 24; 43. 1. Or look at the glowing anticipations of Isa. 33. 20–24, in the midst of which we find the animating words, "The Lord is our judge, the Lord is our lawgiver, the Lord is our king: he will save us!" Or think of Paul in the dungeon, looking forward to the crown to be given him, not by the "Saviour," but by "the Lord, the Righteous Judge."

That grandest of ancient Latin hymns, the *Te Deum*, expresses exactly what I mean, and what this parable suggests to us, when, in no trembling and deprecatory accents, but with eager and exulting hope, it thus addresses Him who "sitteth at the right hand of God, in the glory of the Father," thus— "*We believe that thou shalt come to be our Judge;*" and then goes on, "*We therefore pray thee, help thy servants.*"

But why should the Judgeship of Christ be a cause of joy and hope and a ground of prayer? The parable will tell us why. That widow is the Church, Christ's bride, separated from the Bridegroom. As Bonar sings, "The Church has waited long, her absent Lord to see"—

> "Age after age has gone,
> Sun after sun has set,
> And still in weeds of widowhood
> She weeps, a mourner yet."

And she has an Adversary, subtle, powerful, merciless—"Your Adversary the Devil." She sees— we all see—sin and misery abounding. We look over the world, and see every-where oppression and injustice and wickedness of all kinds. "The trail of the serpent is over it all." Civilization advances; science achieves triumph after triumph; but war and bloodshed between nations, envy and selfishness between individuals, seem as rife as ever. And the Church militant on earth cries out, like the Church in Paradise, (Rev. 6. 9, 10,) "How long, O Lord, holy and true, dost thou not judge and avenge our blood?"

Then it is for vengeance that we are looking from the coming Judge? Yes, in a sense. But not vindictive retaliation. That is not the meaning of the Greek word. The widow's prayer in the parable is,

"Exact justice for me from mine adversary;" and it is the same word in the cry of the "souls under the altar" just quoted. It is *vindication* we ask for—the putting down of wrong, and the triumph of right. The petition, in fact, is really the same as that in the Lord's prayer, "Thy kingdom come." See Psa. 96. 10-13: "The Lord reigneth . . . let the earth be glad . . . for he cometh to judge the earth;" also seventy-second, ninety-seventh, ninety-eighth Psalms, and Isaiah 32.

What, then, is the exact point of the story of the widow? Plainly this: she, by "always praying and not fainting," at length gained her suit even with an unjust judge, one who shamelessly avowed that he "feared not God, neither regarded man;" how much more, then, (like the "how much more" of Matt. 7. 11,) shall God the righteous Judge interpose in behalf of his own chosen ones, if only they too "always pray and faint not."

The utter disregard of justice among Oriental judges, and their readiness to take bribes, should be referred to for explanation of the parable; and many passages in the Old Testament throw light on the subject. See God's commands, Deut. 1. 16, 17; 16. 18, 19. See what Samuel would say, 1 Sam. 12. 3; and what his sons did, 1 Sam. 8. 3—and others, Eccl. 4. 1; 5. 8; Isa. 10. 1, 2; Amos 5. 12; Micah 2. 2; Acts 24. 26. And see how God is described in Psa. 68. 5—"A father of the fatherless, and *a judge of the widows*, is God in his holy habitation."

But so far I have only touched on one parable. What of the other? Shall we finish up this first section of the lesson, on persevering prayer, and then go on to study, quite separately, the Pharisee's prayer of pride and the publican's prayer of penitence? I think we should combine the two parables, or rather make the one complementary to the other. Thus: After all, how can I find comfort in the thought of God being the Judge, and pray to him as one who will give sentence for me and take my part, when I know that if he judges me truly he must condemn me utterly? I am but a sinner, and his perfect justice makes me tremble. Well, look at the next parable. There we find a sinner who comes in humble repentance and faith, who is utterly broken-hearted and self-abased, but who yet can cry to a merciful God, "*justified*"—that is, acquitted by the Judge; and the encouragement is this, that he does know us through and through, that he detects the pride and hypocrisy of the Pharisee, and sees the contrite heart of the publican; that his estimate is not man's estimate, for "man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16. 7. He is a just Judge for the very reason that he is omniscient; and we rejoice that it is so; we pray with David, "Search me, O God, and know my heart," (Psa. 139. 23,) on purpose that every sin may be dragged forth, and all be put away by the blood of Christ and the power of the Spirit.

But there is delay. We pray and do not get the answer. Young people especially know that, because of the very simplicity of their petitions and their expectations. Let them remember that God loves to send a swift answer, (Isa. 65. 24; Deut. 9. 20,) but that he waits sometimes for our good, because he knows best. Matt. 15. 23; John 11. 6. Of this be sure—

"God Almighty heareth ever,
When his little children pray;
He is faint and weary never,
And he turneth none away."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with a short talk about prayer, its high privilege, its power, its results, etc... Then show the *way to pray*, as presented in this lesson....Divide the lesson, explaining each parable separately....With young scholars show the parables as teaching how to pray, and not attempting the deeper thoughts of God as represented by an "unjust judge." Tell the story, and make the individual application....With senior classes show the deeper significance of the first parable: 1.) The widow, Christ's Church; 2.) The adversary, Satan, the opposer of Christ's cause; 3.) The unjust judge, God as he *appears* to unbelieving men; 4.) The time of vindication and justice, the judgment....Show how God *does* answer, even though he seems to delay... The elements of true prayer as shown in these two parables.... ILLUSTRATIONS. From the Bible, of power in prayer—Abraham, Elijah, Paul....Of persistence in prayer—Jacob and the Syrophenician woman. Mark 7. 26.... Find or let the class suggest other instances. .Praying is like using a pump—where often used, working easily, and soon bringing the water, but slow and difficult when used but rarely....Give to the class instances of answers to prayer from your own experience.

References. FOSTER'S PROSE. 390, 3212, 4430, 7247, 8925, 10157, 11702. POETICAL: 3664-3884. FREEMAN: Standing during prayer, 741; Semi-weekly fasts, 783; Smiting the breast, 784.

Blackboard.

BY J. B. PHIPPS, ESQ.

True prayer is an open road from man's heart to God. The prayer of pride bars the way. The prayer of indifference falls by the roadside. The prayer of persistence and faith falters not. The prayer of penitence is power.

Primary and Intermediate.

BY M. V. M.

REVIEW. Print the words "Here" and "There," and question about the rich man and Lazarus. Which lived for this world—which for the other? etc. Make seeds under word Here, and ripe wheat growing up around word There, and teach the lesson of seed-time and harvest.

LESSON THOUGHT. God hears because he loves.

INTRODUCTORY. Jesus taught his disciples to pray, and we are his disciples if we are trying to learn of him. But we need to know *how*, before we can do any thing

right, and in this lesson he teaches us two things about prayer which we must try to remember. Print, 1. Pray often. 2. Pray humbly.

1. Tell the story of the widow and the judge. He did not care whether she had her rights or not, but he grew tired of her coming, and so let her have what she wanted. But the judge was a selfish, bad man, and God is our holy and loving Father. *How much more* will he give to his own dear children who ask for what they need! We must keep asking, and always believe that God will give us the best thing.

2. Why must we pray humbly! See how the proud man prays! He stands very straight, and looks up toward heaven, while he tells God how good he is! Does he think, then, that God cannot see into his heart? He says, "See, I give away a tenth of all I have, I fast twice in the week, I am very honest, and I am not at all like this publican who is a sinner."

3. But here stands the publican, and he looks very unlike the Pharisee. Let us see what he says. [Print publican's prayer.] Did you ever see a blind man? The Pharisee was blind. The eyes of his soul were shut tight. That is why he could see no sin in himself. If our soul-eyes are open, we shall see that we are not good, and that God only is good. The publican saw this, and that is why he prayed in this way. God heard him and answered his prayer, and he will answer any truly humble and sincere prayer.

Closing Words. Children have sin in their hearts, and should pray often and humbly that it may be taken away. The Holy Spirit will open the eyes of the soul if we ask him. To say words of prayer is not to pray. Prayer is asking for what we want.

A. D. 29.] LESSON IX. PARABLE OF THE POUNDS; or, The Personal Account. [May 29.

General Statement.

From the table-lands of Perea Jesus has descended to the plain of Jordan, and is now calmly journeying toward the final acts of his life at Jerusalem. At the gate of Jericho he has given sight to the beggar, Bartimeus, and within its walls he has reclined as a guest at the table of the rich publican, Zaccheus. He is now passing out of the city, and beginning the steep ascent through the wilderness toward the capital. A multitude are thronging around him, eager with expectation that the kingdom of God, long promised, is at once to be established, with dominion for Israel over the nations, and honors and offices for all Christ's followers. He alone in all that company knows that soon the hosannas will be turned to curses, that the bitter cup of the garden and the thorny crown of the cross await him within ten days, and that centuries must pass away before his kingdom, with its weapons not carnal, but spiritual, will conquer the hearts of the world. To open the dull eyes of his disciples, he relates this parable, with its picture, familiar to the Oriental mind, of a high-born personage journeying afar to return invested with sovereignty, while his servants watch over his interests, and his subjects plot against his authority. A season passes by, and once more he stands upon his palace floor, not now a nobleman, but a king, with absolute power in his hand to reward the faithful, to rebuke the neglectful, and to execute wrath upon the rebellious.

Luke 19. 11-27.

[*Memory verses* 26, 27.]

11 And as they heard these things, he added and spake a parable, because he was nigh to Je-ru'sa-lem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

1 Pet. 4. 10: As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

John 15. 18: If the world hate you, ye know that *it hated* me before it hated you.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

Rom. 14. 12: So then every one of us shall give account of himself to God.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

Explanatory and Practical.

Verse 11. Spake a parable. The aim of the parable was to show the disciples that his kingdom was one of work rather than immediate reward, and that, instead of establishing a throne, he was soon to depart from the sight of his followers. **Nigh to Jerusalem.** About nineteen miles distant, by a steep road up the mountains. **They thought.** The only conception of a kingdom which the Jews of that day could frame was that of an empire such as Alexander conquered and Cæsar won. They expected their Messiah to cast off the Roman yoke, and bring the world under the power of Jerusalem. (1) *How easy it is to err in our interpretations of Scripture and our theories of salvation!*

12. Nobleman. "A certain man well born." A fitting type of him who was both the Son of David and the Son of God. **A far country.** Representing the heaven where our Redeemer awaits the hour for his return as King and Judge of men. (2) *We have a King, even though the world sees him not, neither knows him.* **To receive a kingdom.** In the world of Christ's day it was usual for kings of tributary provinces to go to Rome and obtain the sanction of the Senate and Emperor to their claims. Nearly all the Herods had visited Rome for this purpose. **To return.** Expecting to come back with royal authority over his own land.

13. His ten servants. Rather, "ten of his servants or slaves." The word indicates a servant who is the property of his master: but its use by Christ in a parable no more sanctions slavery than his indirect reference here to the Herods indorses their tyranny. (3) *We are ever to keep in mind that we belong to our Master who has bought us with his own blood.* **Ten pounds.** "Ten minæ." The mina was a Greek and Roman coin worth from $15 to $25. The *pound* represents every man's endowment of opportunity in the service of Christ. There is a sense in which this is equal with all men, since it is proportioned to every one's ability. (4) *Remember that God gives you the power to do something in his cause.* **Occupy till I come.** Rather translate. "Transact business." (5) *Our work is not only to occupy, but to increase the Lord's kingdom.*

14. His citizens. Here representing the Jews, who were Christ's fellow-countrymen according to the flesh. **Sent a message.** Literally, "an embassy." Jnst so the Jews had sent a counter-petition against Archelaus, asking to be released from his rule and annexed directly to the Empire. **We will not have this man.** The word *will* is here emphatic: "We are not willing that this man shall be a king over us." Already the shadow of his rejection by his own at Pilate's bar was creeping over the Saviour's soul. (6) *That which makes men enemies of Christ is a rebellious will.*

15, 16, 17. When he was returned. The parable now sweeps across all human history, from the ascension of Christ until his return. (7) *How lightly does the divine eye look over the rise and fall of empires and the trans-*

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

Rev. 2. 26: He that....keepeth my works unto the end, to him will I give power over the nations.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

1 John 4. 18: Perfect love casteth out fear.

22 And he said unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

Matt. 21. 43: The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

Matt. 25. 41: Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

actions of time! **That he might know.** Every follower of Christ will be called upon to render an account for all his endowments, opportunities, and possessions. **Gained by trading.** The word in the original is the same with that translated "occupy" in verse 13. **Gained ten pounds.** While the lord speaks of what the servants had gained, the faithful servant says, "*thy pound* hath gained." (8) *Not we, but God's grace working in us, accomplishes good among men.* **Ten cities.** We may not infer that faithfulness here will be rewarded by actual government over cities and kingdoms hereafter, but that as greatly as a city surpasses a pound, so will our reward rise above our endeavor.

18, 19. Five pounds ...five cities. As there are degrees of zeal on earth, so there will be degrees of reward in heaven, yet every faithful follower will receive a more than abundant compensation for his endeavors. (9) "*Every vessel will be alike full, but not alike large.*"—*M. Henry.*

20, 21. Lord, behold. This servant represents those professed followers of Christ who make no use of their talents, their gains, and their influence. They show no good done among men, no givings proportionate to their gainings, and no benefit to the world from their genius or learning. **I have kept.** The unfaithful servant is the only one to tell of what *he* has done; all the others modestly mention what their lord's money has gained. **In a napkin.** Literally, "a sweat-cloth," the handkerchief used by working people to wipe the perspiration from their faces. Trench suggests the thought that "the lazy servant having no need to wipe off his sweat used it to wrap up his pound." **I feared thee.** Not with the reverential fear of a son, but with the slavish dread of one looking up to a hated authority. **Austere man.** The servant misunderstood the character of his master, and falsely deemed him unjust, forgetting that the pound and the servant alike were his. (10) *How many frame a false conception of the divine character, and then hate God!* Witness the picture of "the God of the Bible," as distorted in the current unbelief of our time. **Takedst up... layedst not down.** Demanding a service to which he had no right.

22, 23. Out of thine own mouth. "On your own view, by your own principles of judgment." Not that his view was the right one, but that every man is judged according to his capacity to understand truth. (11) *Judged even by his own standard every sinner must be condemned.* **Wicked servant.** (12) *There is wickedness in leaving duties undone, not less than in doing evil.* **Wherefore gavest thou not.** Since he knew, or thought he knew, so well the character and rigorous judgment of his lord, why did he not prepare to meet it? (13) *Every man is in duty bound to live up to his own view of his accountability before God.* **Into the bank.** The broker's office, by which the money might be invested and increased. **Usury.** Gain by trading, or interest money.

24, 25. Take from him. The servant who fails to use his opportunities loses them. Witnessed in the case of mental endowment, time, spiritual power; all of which bring no gain unless utilized, and all are lost by neglect. **Give it to him.** The man who makes the most of privileges, gains increase of them, not by partial, arbitrary allotment, but by a righteous law of action. Strength grows by exercise; knowledge by study; usefulness by activity. "Drawn wells are never dry." **They said unto him.** The standers-by; perhaps, as Trench suggests, the angels taking part in the final judgment. In our opinion they do not represent any special element in the interpretation.

24, 25. Hath....given. An expression which is explained by the current of the parable as meaning "he that makes use of what he hath." **Those mine enemies.** The parable now returns to the class referred to in ver. 14, who refused to submit to the authority of the monarch. (14) *After all, there is a wide gulf between even the unfaithful disciple and the open rebel.* One meets rebuke and loss of honor, the other receives absolute penalty. **Slay them before me.** A stern sentence, yet deserved: and as an illustration not at all strange to the Oriental mind. We know not to what fate it points as the portion of the ungodly, yet are sure it must point to *something*. May we strive to shun its terrible experience!

HOME READINGS.

M. Parable of the pounds. Luke 19. 11-27.
Tu. The lost opportunity. 1 Kings 20. 28-43.
W. The wise steward. Luke 12. 32-48.
Th. The vine and branches. John 15. 1-8.
F. The many members. Rom. 12. 1-13.
S. The various gifts. Eph. 4. 1-16.
S. The work tested. 1 Cor. 3. 1-15.

GOLDEN TEXT.

So then every one of us shall give account of himself to God. Rom. 14. 12.

LESSON HYMN. S. M.

Hymnal, No. 574.

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

Arm me with jealous care,
As in thy sight to live;
And O, thy servant, Lord, prepare,
A strict account to give.

Help me to watch and pray,
And on thyself rely,
Assured, if I my trust betray,
I shall forever die.

TIME.—A. D. 29, about a week, or perhaps ten days, before the crucifixion, while Jesus, after the Perean journey, was in Judea, on his way to Jerusalem.

CONNECTING LINKS.—1. The little children blessed by Jesus. Luke 18. 15-17. 2. The rich young ruler. Luke 18. 18-30. 3. The healing of Bartimeus. Luke 18. 35-44. 4. The meeting with Zaccheus. Luke 19. 1-10.

PLACE.—At Jericho, or on the road between Jericho and Jerusalem.

PARALLEL PASSAGE.—Dr. Strong considers the parable of the talents (Matt. 25. 14-30) parallel, but most expositors think otherwise.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Trust, v. 11-14.
Where was this parable given?
Why was it given?
What did the people expect?

What was the parable intended to teach?
About whom is the parable related?
How does this nobleman represent Christ?
What is meant by the "far country?"
Who was to bestow the kingdom?
What trust did each servant receive?
What does this trust represent?
How should we employ it? 1 Pet. 4. 10.
What command was given with the trust?
What message was sent by the people of the kingdom?
Who are represented by these citizens? John 1. 11.

2. The Account, v. 15.
In what rank did the nobleman return?
What was his command?
What great event is here represented?
For what purpose was the account given?
What is said in the GOLDEN TEXT?
What is said in Acts 17. 31?
How should we prepare for that day?

3. The Awards, v. 16–27.
What was the report of the first servant?
What did it show?
What was his reward?
How was it with the second servant?
What was the report of the third servant?
What was his opinion of his master?
How should we feel toward our Master? 1 John 4. 18.
What did the master say to him?
What did he command?
How is this illustrated in Matt. 21. 43?
What principle is given in v. 26?
How were the enemies of the king to be treated?
What is thus illustrated? Matt. 25. 41.

Teachings of the Lesson.

How does this lesson show—**1. That Christ gives to each of his followers a trust? 2. That Christ expects from all his followers faithfulness? 3. That Christ will reward us according to the measure of our efforts?**

DOCTRINAL SUGGESTION—The judgment to come.

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Trust, v. 11–14.
Where was Jesus at this time? **At Jericho, on the way to Jerusalem.**
What did the people expect of him? **That he would at once make himself a king.**
What did he wish to show them? **That his rule was not to be all at once.**
By what parable or story did he show this? **By the parable of the pounds.**
About whom was the parable? **About one who went far away to be appointed king.**
What did he leave with ten of his servants while he was gone? **With each servant a pound.**
How much money was that? **About twenty dollars.**
What were they to do with the money? **To trade with it and make more money.**
What does this show us? **That Christ has given us all something to keep for him.**
Did the people of the kingdom want this man for their king? **No; they hated him.**
What word did they send after him? **"We will not have this man to rule over us."**
What does this show us? **The world's hate against Christ.**

2. The Account, v. 15.
What came to pass? **The man who had gone away came back a king.**
Whom did he call? **The servants to whom he had given the pounds.**
For what did he call them? **To give an account of their money.**
Who is this king? **Jesus Christ.**
Of whom will he expect an account? **Of all of us, his people.**
For what will he expect the account? **Of all that he has given us.**
What is said in the GOLDEN TEXT?

3. The Awards, v. 16–27.
What did the first servant say to the king? **"Lord, thy pound hath gained ten pounds."**
What reward did the king give the good servant? **Rule over ten cities.**
What did the second servant say? **"Lord, thy pound hath gained five pounds."**
What did the king say to him? **"Be thou also over five cities."**
What does this show us? **That Christ will reward those who work for him.**
What did the third servant say? **"Lord, here is thy pound."**
Where had he kept it? **He had wrapped it up in a napkin.**
Why had he done this? **Because he thought the king had no right to his work.**
What did the king say to this? **"Take the pound away from him."**
To whom did the king command his pound to be given? **To the one that had ten pounds.**
Why was this done? **To honor those who are faithful.**
What did he command about those who would not have him for their king? **That they should be slain.**
What does this show? **The fate of all who refuse to obey Christ.**

Words with Little People.

1. Christ has given you something to keep for him. 2. Christ expects you to make good use of what he gives you. 3. Christ will give good pay to all those who work for him. 4. Christ will punish those who refuse to obey him.

THE LESSON CATECHISM.

[For the entire school.]

1. What is the subject of the parable of the pounds? **A nobleman's journey to receive a kingdom.**
2. What did he leave with ten of his servants while he was absent? **To each a pound for trading.**
3. What message did his people send after him? **They rejected him as their king.**
4. What did the nobleman require of his servants when he returned a king? **An account of their money.**
5. What reward did he give to those who had gained ten and five pounds? **The rule over as many cities.**
6. How was the servant punished who had done nothing with his pound? **With the loss of his pound.**
7. What command did he give concerning the enemies who had rejected him as king? **That they should be slain.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Final Account.

I. AN ACCOUNT WITH A KING.
Returned, having received the kingdom. v. 15.
"Son of man....upon the throne." Matt. 25. 31.

II. A UNIVERSAL ACCOUNT.
1. *Commanded....servants to be called.* v. 15.
"We must all appear....judgment seat." 2 Cor. 5. 10.
2. *Those mine enemies....bring hither.* v. 27.
"No respect of persons with God." Rom. 2. 11.

III. A PERSONAL ACCOUNT.
How much every man had gained. v. 15.
"Whatsoever....soweth ...also reap." Gal. 6. 7.

IV. AN ACCOUNT FOR PRIVILEGE.
Lord, thy pound hath gained. v. 16.
"Judged....according to their works." Rev. 20. 12.

V. AN ACCOUNT WITH REWARDS.
Been faithful, have thou authority. v. 17.
"Turn....to righteousness....as the stars." Dan. 12. 3.

VI. AN ACCOUNT FOR NEGLECT.
Thy pound....laid up in a napkin. v. 20.
"Knoweth....and doeth not....sin." James 4. 17.

VII. AN ACCOUNT WITH PENALTIES.
1. *Take from him the pound.* v. 24.
"The kingdom....shall be taken from you." Matt. 25. 43.
2. *Mine enemies....slay them.* v. 27.
"Depart from me, ye cursed." Matt. 25. 41.

ADDITIONAL PRACTICAL LESSONS.
The Kingdom of Christ.

1. Christ's kingdom is a real existence, though its king be not visible on the earth. v. 12.
2. Christ's kingdom awaits a day when it will be openly and divinely recognized before the universe. v. 12.
3. Christ's kingdom is now a kingdom of work, and not of ease, for its members. v. 13.
4. Christ's kingdom has its enemies, who oppose, reject, and hate its king. v. 14.
5. Christ's kingdom will have its day of account, which friends and foes alike must face. v. 15.
6. Christ's kingdom has its rewards proportioned to earnestness in the use of opportunities. v. 16–19.
7. Christ's kingdom will have its penalties for not-doing as well as for wrong-doing. v. 20–23.
8. Christ's kingdom will have its final terrors for all its opposers and rejecters. v. 27.

English Teacher's Notes.

BY EUGENE STOCK, ESQ.

I REMEMBER reading in my boyish days—I quite forget where—a simple story, illustrative of the importance of faithfulness and care in small things, which will serve not only to introduce the parable of the pounds, but also to show the distinction between it and the parable of the talents. The minister of a church requested two carpenters in his village to make him some shelves for a cupboard in his house, giving precisely the same commission to both, but without telling either that he had given it to the other. Let us call the two mechanics Jones and Smith. Jones at once came and took the necessary measurements, went away and set to work, and next day sent in the shelves, which fitted into their place exactly, and gave the minister entire satisfaction. Smith, feeling that the job was too paltry to demand particular attention or trouble, appeared at the house to take his measurements the day after Jones had finished his work, and executed the order about three weeks afterward; and then his shelves did not fit, and were returned. A few days after that, Smith, to his intense vexation, heard that Jones had been appointed to furnish the church throughout with new pews.

The small commission, we see, was given first as a test. "He that is faithful in that which is least is faithful also in much." Now this is not the point of the parable of the talents; but it is the point of the parable of the pounds. In the former, the gifts differ in value "according to the several ability" of the servants, but equal faithfulness produces relatively equal results, the five talents making five more, and the two making two. In the latter the gifts are the same, but the zeal and ability displayed in their use vary, and the results differ accordingly. The former illustrates (as one commentator well expresses it) "equal fidelity with different degrees of advantage;" the latter, "different degrees of improvement of the same opportunities." In fact, the "pounds," in order of thought, comes before the "talents." By the employment of the "pounds" the "several ability" of the servants is tested and determined; and then follow the larger and varying gifts of "talents." Thus the reward in the "pounds" is—"Have thou authority over ten cities"—"Be thou also over five cities:" just like the giving of the talents, "to one five, to another two." And when we observe that the "talent" was sixty times larger than the "pound," we see the reasonableness of taking the parable of the pounds as in this sense introductory to that of the talents, although in other respects they run parallel—in their teaching, for instance, about the slothful servant, and about the account to be given to the returning master.

Next look at the historical circumstances of this parable of the pounds. We shall find them leading us to the same conclusion.

The evangelist Luke is particularly careful to record the occasion and design of our Lord's parables; see chap. 7. 40; 10. 29, 30; 12. 13, 16; 13. 1, 6; 14. 15, 16; 15. 1–3; 16. 15, 19; 18. 1, 9. And now we read that "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." What their expectations and feelings were we can see a few verses further, where the entry into Jerusalem is described—"the whole multitude of the disciples rejoicing and praising God with a loud voice," and saying, "Blessed be the King that cometh in the name of the Lord." Just before, too, as we learn from Matthew and Mark, (see Matt. 20. 17, 20, 29; Mark 10. 32, 35, 46,) had occurred the request of James and John for the seats on Christ's right and left hand in the kingdom they were now expecting to be immediately set up. Jesus, therefore, had a twofold object in this parable: First, to intimate that the kingdom was not coming yet; that he was to go first; and secondly, that during his absence his followers would be *tested*, and that the honors and rewards to be allotted them on his return would be proportioned to their fitness as revealed by the tests.

It may be asked, Why did not he tell them plainly? Why give such important teachings in the half-veiled form of a parable? But he had been plain already, and they would not accept his words. As regards the delay of his kingdom, it is most remarkable that the request of James and John followed immediately on his announcement of his approaching sufferings and death, (Matt. 20; Mark 10;) and as regards fitness for high places, his reply to that request distinctly showed that these would be given to those only who could "drink his cup" of woe and "be baptized with his baptism" of suffering.

But see how the parable meets the two points:

1. Jesus draws from contemporary history a striking illustration of his approaching departure, of the reason for it, and of his future return. Thirty years before, Archelaus, the son of Herod the Great, had gone, on his father's death, to Rome to get the kingdom of Judæa confirmed to him by his suzerain, the Emperor—a step rendered the more necessary because of the disaffection of the Jews, who actually sent a deputation to Rome to oppose his claims. So says the parable: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . But his citizens hated him, and sent a message after him, saying, We will not have this

man to reign over us." And as in the historical event, so in the parable, the claimant to the throne presently "returned, having received the kingdom." Ver. 15. Here we see the intimation—(1.) That Jesus was not going to take his kingdom on earth at once; (2) That he was going into "a far country" to be invested with it—a hint that his absence would be long; (3.) That his claims would be rejected by men, and by the Jews especially; (4.) That nevertheless he would surely return and assume his rightful authority.

2. With marvelous wisdom Jesus weaves into the story thus based on actual history his word of exhortation to his followers, showing them that what they have to set their minds upon now is not the glory of the kingdom, but its service, not the future reward, but the present duty. Yes, there are great honors and powers to be bestowed upon his faithful servants—"cities" and provinces to be governed, (figures which suggest to us wonderful spheres of blessed service in the world to come;) but first the capacity of his servants must be tested—one might be fit to be "over five cities" who could not wield "authority over ten." So the "pounds" are given them, to see how they will use them. And it would be quite consistent with the actual course of God's providence if (as before suggested) we combined the two parables, and said that he who makes his "pound" into ten will, even in this world, receive the "five talents," and he who makes his pound into five the "two talents," "each man according to his several ability;" entering at length, each in the measure of his capacity, into "the joy of his Lord."

What are our "pounds," and our "talents?" One might say that the "pound," being the same to each servant, is what we all have, (we Christians,) knowledge of the Gospel, membership in the Church, etc., and that the "talents," being varied in number, are the gifts and opportunities given us in God's providence. But for the purpose of our practical application it is scarcely needful to distinguish so closely. Rather let us lay stress on these three points:

1. "What hast thou that thou didst not receive?" (Paul's question, 1 Cor. 4. 7.) Robert and George drop pennies into the missionary box. Robert received his penny from his mother on purpose to put it in; George earned his: which of them gave *his own?* Neither did! Who gave Robert his kind mother? and who gave George his health, strength, skill, time, to earn wages? As King David said, (1 Chron. 29. 14,) "All things come of Thee, and of Thine own have we given Thee." Nay, even we ourselves, bodies, souls, spirits, belong to God—"not our own"—his by creation, (Psa. 100. 3,) and by redemption. 1 Cor. 6. 19, 20.

2. What are you doing with your "pounds," your "talents?" Do you think, as the man with the one talent doubtless thought, "*I* can do nothing, I have so little?" Think of the Jewish maid, (2 Kings 5,) the widow of Zarephath, (1 Kings 17,) the widow of Jerusalem, (Mark 12,) the lad with the loaves. John 6. Do you say, like the slothful servant in both parables, "God is so strict and hard—I never can please him—it's no use trying," (see Job 21. 15; Mal. 1. 13,)—and so do nothing? What a mistake! He is *so generous!*

3. How will you meet the King when he returns? All must render up an account to him. An account of what? Of every thing; if you intrust a friend with ten dollars, will you be satisfied if he accounts for nine dollars and ninety-nine cents? Will you deserve a reward? Paul knew he did not, (1 Cor. 15. 10; 1 Tim. 1. 15; comp. Luke 17. 10;) and yet he expected one (2 Tim. 4. 8)—why? Because Christ is a generous master, and gives more than either we desire or deserve!

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Notice the differences between the Parable of the Pounds and that of the Talents, (Matt. 25. 14–30:) 1.) In time of delivery; 2.) In characters; 3.) In endowments; 4.) In rewards; 5.) In aims....Draw from the class the pictures of the parable: 1.) The king; 2.) The faithful servants; 3.) The unfaithful servant; 4.) The enemies. ....Note: 1.) What Christ expects of his followers; 2.) What Christ promises his followers; 3.) What Christ's enemies must expect....Teachings concerning Christ's kingdom. (See Additional Practical Lessons.) ....Concerning the final account. (See Analytical and Biblical Outline.)....ILLUSTRATIONS. Opportunity is the manna spread on the ground, which must be appropriated and prepared in order to become of any benefit. ....The crop of wheat stored in the cellar decays; that spread out on ground returns an hundred fold....Man who hid bank-notes in the earth, and afterward found them decayed .... Accountability—Daniel Webster's remark: "The sublimest thought of my life has been my personal responsibility to God."....Reward: the story of a noble who was imprisoned for entering into a conspiracy with a prince to obtain a throne; afterward, when the prince became king, his chains were weighed, and as much gold by weight was bestowed upon him.

References. FOSTER'S PROSE: 2072, 2152, 3650, 5579, 6960, 9276, 10780, 11894. POETICAL: 2830, 3893. FREEMAN: The "pound," 785; Valuables wrapped in clothes, 263.

Primary and Intermediate.

BY M. V. M.

REVIEW. Recall the two special teachings. Pray often, and pray humbly, and draw from class the two parables on prayer. A little object teaching may be given here with the aid of a key, showing that as a key can open a door from a prison to a world of light, so prayer can open God's world of light to one in the dark prison of sin.

LESSON THOUGHT. God's gifts to be used.

1. Show a money-purse, or make one on the board. Talk about the contents, what good for, and when. Is it of any use if kept shut up? No, we must *use* money to get good from it. Tell the story: the Jews wanted Jesus to be a king and to set up his kingdom right away. Jesus taught by this parable that he must first go away, and would then return as a king, to see how his servants had used his gifts. Picture the scene, the calling of servants, giving each one something to use and going away. Then the return, the calling of the servants, and the giving of accounts. Who had been obedient? Show an apple. Suppose I give it to one of you, and tell you that in five years I shall come back after my apple, and then you must tell what you have done with it. Will you lay it up on a shelf to keep? Or will you plant the seeds and raise a tree which will bear many apples? These servants with whom the lord was pleased were those who had planted his money, and had more to give back to him. Tell what was done with the servant who had kept his money wrapped in a napkin.

2. Who is the faithful servant? One who uses his Lord's gifts. What has God given to us? Get children to tell what they have to use for God. We may lead them through this lesson to prize the common gifts of health, eyesight, hearing, good feet and hands, etc. Teach that all these are truly God's gifts, not given to be laid away or carelessly used, but to be used for him. Teach, "Two little eyes to look to God," or let class recite it here, if it is familiar.

CLOSING WORDS. We should use our gifts for him, because they are gifts of his love, and we want to please him; because he tells us to do so, and wants us to obey, and because it is for our happiness here and hereafter to do so.

Blackboard.

BY J. B. PHIPPS, ESQ.

We are each one personally responsible to God for our usefulness during our time of probation on earth. This diagram illustrates two fields of work. One is fruitful, and has been well cared for. The other is barren, hard, and stony. One has been improved, the other neglected. God gives us opportunity for seed sowing in his field, and each one must do his own work.

WHAT ARE YOU DOING FOR THE MASTER?

LESSONS FOR JUNE, 1881.

JUNE 5. The Crucifixion; or, The Uplifted Christ. Luke 23. 33–46.

JUNE 12. The Walk to Emmaus; or, The Burning Hearts. Luke 24. 13–32.

JUNE 19. Second Quarterly Review.

JUNE 26. Missionary Lesson. Luke 24. 44–53.

Outline Studies on the Lessons.

BY REV. JOHN WILLIAMSON, D.D.

LESSON V.—Luke 15. 1–10.

Between Lessons. Luke 12. 22-59; 13. 14.

(*a*) Our Lord announces the financial policy of his kingdom in Luke 12. 22–31.

(*b*) The relation a Christian should sustain to worldly riches, vers. 32–34.

(*c*) What a Christian must do for himself would he continue to live and flourish in his spiritual life, vers. 35–48.

(*d*) The Gospel of peace, during all the life of the human race in this world, is to be a plan of radical separation of the two classes into which it divides mankind, vers. 49–53.

(*e*) It is a sinner's own fault that he does not see his religious duty, vers. 54–59.

(*f*) Use made by Luke of a brief dispatch of peculiar information—Fact, Parable. Luke 13. 1–9.

(*g*) A beneficent deed on the Sabbath by its Lord, vers. 10–13.

(*h*) The sermon of Jesus from the text furnished by the ruler of the synagogue, vers. 14–21.

(*i*) A very prominent and intelligent modern query answered, vers. 22–30.

(*j*) Our Lord's way of replying to a threat, vers. 31–35.

(*k*) The great Physician and Philosopher is again successful and puzzling on the Sabbath. Luke 14. 1–6.

(*l*) Our Lord's plainness of discourse at the Pharisee's table. The courtesy, safety, and economy of humility, vers. 7–11.

(*m*) On the same occasion he speaks on the duty of unselfish hospitality, vers. 12–14.

(*n*) Also, at the same time and place, in a parable, anticipating the general unwillingness of men in all ages to enter the kingdom of God, and declaring the catholicity and urgency of the Gospel invitation to mankind, vers. 15–24.

(*o*) The substance and style of a model sermon to the multitude, vers. 25–35.

Lesson Story with Bible Reading in Outline. Luke 15. 1-10.

Our Lord's answer in two parables to Pharisaical murmurs against the impartiality of his saving labors.

1. His Place. John 1. 28; Judges 7. 24.
2. His Hearers, ver. 1; Acts 10. 23; 11. 3; Ezek. 18. 23.
3. His Critics, ver. 2; Matt. 6. 5; 5. 20; 1 Cor. 1. 20.
4. His Offense, ver. 2; Gal. 2. 12; Acts 10. 23; 11. 3.
5. His Recourse, ver. 3; Psa. 49. 4; 78. 2: Matt. 13. 35.
6. His Question, ver. 4; Matt. 18. 12; John 3. 17; 12. 47.
7. His Prediction, vers. 5, 6; 1 Pet. 2. 25; Ezek. 34. 23.
8. His Application, ver. 7; 1 Tim. 1. 15; Matt. 9. 13; Mark 2. 17.
9. His Duplicate, vers. 8, 9; Matt. 18. 28; Prov. 20. 27.
10. His Revelation, ver. 10; Rom. 8. 3; 2 Cor. 5. 21.

Lesson Truth in Outline.

1. The Christ-like in nature and in preaching attracts the unsaved, ver. 1.
2. Here is a divine precedent for our seeking to find and save the least promising of men, ver. 1.
3. It is as natural now as it was then, and of course as vain, to look upon pecuniary and social distinction as conferring marked spiritual superiority, ver. 2.
4. This malignant accusation of our Lord by his enemies in reality pays him a just and beautiful compliment, ver. 2.
5. It is possible, though not without causing the divine Shepherd infinite pain, for a real member of his fold to wander away and be lost. ver. 4.
6. Wanderers from the fold of the Good Shepherd are being sought for by Omniscient Omnipotence, ver. 5.
7. How shall we explain the higher joy of heaven over the reclamation of one wanderer, than over the unfaltering loyalty of ninety and nine persons equally endangered? vers. 6, 7.
8. Every sinner is sure to be diligently sought for by the Holy Ghost, and to be personally aware of the fact as the search progresses, ver. 8.
9. The angels of God hold jubilees when men accept personal redemption, ver. 10.
10. If any man is finally lost it will be owing to the triumph of his own determination against every effort of his Creator.

LESSON VI.—Luke 15. 11–24.

Lesson Story with Bible Reading in Outline.

The purpose of this familiar and beautiful parable is to teach, through all the centuries of human history, that God is willing to receive—pardon and regenerate—the penitent sinner, no matter how aggravating his offenses may have been.

1. The Family, ver. 11; Exod. 3. 14; John 8. 58; 3. 16.
2. The Demand, ver. 12; Gen. 3. 5; Jas. 1. 14, 15; Job 15. 35.
3. The Grant, ver. 12: Deut. 21. 17; 1 Chron. 5. 1; Gen. 49. 3.
4. The Departure, ver. 13; Gen. 3. 6; Gal. 3. 22; Rom. 3. 23.
5. The Waste, ver. 13; Rom. 6. 23; 6. 21; Psa. 38. 3; Job 20. 11.
6. The Famine, ver. 14: Amos 8. 11; Ezek. 6. 11; Psa. 105. 16.
7. The Want, ver. 14; Psa. 38. 6; Isa. 13. 8; Jas. 1. 15; Hos. 10. 13.
8. The Hireling, ver. 15; Deut. 17. 15; Jer. 30. 21; Matt. 18. 17.

9. The Degradation, ver. 15; Lev. 11. 7; Deut. 14. 8; Isa. 65. 4.
10. The Extremity, ver. 16; Deut. 25. 16; Jer. 5. 25; Jer. 3. 3.
11. The Repentence, ver. 17; 1 Kings 8. 47; Neh. 1. 6; Rev. 3. 19.
12. The Resolution, vers. 18, 19; 1 Kings 18. 21; Heb. 11. 8; John 6. 68.
13. The Return, ver. 20; Acts 2. 39; Psa. 13. 5; Psa. 52. 8.
14. The Greeting, ver. 20; Jer. 3. 12; Psa. 86. 15; Jas. 4. 8; 2 Chron. 15. 2.
15. The Confession, ver. 21; Psa. 51. 4; 32. 5; 38. 18.
16. The Pardon, ver. 22; Jer. 31. 34; Heb. 8. 12; Rom. 11. 27.
17. The Symbols, ver. 22; Isa. 61. 10; Esth. 3. 10; Zech. 3. 4, 5.
18. The Feast, vers. 23, 24; Judges 6. 25, 26; Gen. 19. 3; Judges 6. 19.

Lesson Truth in Outline.

1. Men in sin are still sons of God Almighty, ver. 11.
2. The determination of free will to be independent of God is the essence of all sin, ver. 12.
3. The Arminian theology of this parable is apparent in ver. 12.
4. The deterioration of personal character due to sin is not instantaneous, but gradual, ver. 13.
5. It is folly for parents to try forcibly to restrain children, after a certain age, who are bent on wandering from God, ver. 13.
6. The prayerless, faithless, trustless, and comfortless constitute and people the "far country."
7. The "far country," though in rebellion against God, is nevertheless loved and protected by his grace. John 3. 16.
8. To the human soul the "far country" is always one of famine because unsupplied with the nourishing sweets of God's love, ver. 14.
9. When a sinner forsakes all for sin, becomes the slave of sin, he is rewarded by his master with personal and disgusting degradation, ver. 15.
10. Holiness, or loyalty to God, is the highest personal freedom, while sin is personal servility and ruinous degradation, ver. 16.
11. The tendency of sin is to rapidly alienate, and ultimately to forfeit, all earthly friendship, ver. 16.
12. Sin is insanity: spiritual penitence is the first step toward the re-enthronement of reason and conscience, ver. 17.
13. Why is confession, or a verbal expression of penitence, made a condition of salvation? ver. 18; Matt. 10. 32; Rom. 10. 10.
14. The vilest sinner penitently returning to God and confessing his sin is sure of pardon, ver. 20.
15. God longs to receive his lost children, rejoices when they return, freely and eternally reinstating them in their lost heirship, vers. 21–24.

LESSON VII.—Luke 16. 19–31.

Between Lessons. Luke 15. 25-16. 18.

(*a*) The envious remonstrance of the eldest son, and the father's wise and tender answer, chap. 15. 25–32.
(*b*) The meaning of the parable of the unjust steward is not easily apparent, chap. 16. 1–13.
May not this be a suitable interpretation:
1. Every human being has been put in charge of opportunity by his Creator for which he must give an account at last, vers. 1, 2.
2. Because of sin all human stewardship is recalled in death, ver. 3.
3. If a man's opportunity is wasted in this life he must, because of ignorance, remain occupationless throughout eternity, ver. 4.
4. Men whose opportunity here has been wasted still hope, through some kind of personal or imputed merit, to be admitted to a happy destiny, vers. 5, 6, 7.
5. Men who are consciously self-condemned sinners act wisely, with the highest commercial foresight, when they by acts of Christian charity secure the prayers in their behalf of the godly! vers. 8, 9.
6. Faithfulness is a matter of personal character, and not at all of pecuniary inducement, vers. 10, 11.
7. It is impossible to love, and hence to serve, opposite moral demands, ver. 13.
8. The foregoing teachings of our Lord were derided by the Pharisees, but were by him reasserted, (vers. 8–18,) and, finally, were anew illustrated by the parable of the rich man and Lazarus, vers. 19–31.

Lesson Story with Bible Reading in Outline. Luke 16. 19-31.

1. The Man, ver. 19; Acts 17. 26; John 3. 19; Gen. 6. 5.
2. The Fortune, ver. 19; Luke 12. 15; Prov. 23. 11; Jas. 2. 6.
3. The Beggar, ver. 20; Job. 34. 19; Jas. 2. 5; Deut. 15. 7.
4. The Treatment, ver. 21; Exod. 23. 11; Psa. 82. 3, 4; Rom. 12. 13.
5. The Deaths, ver. 22; Job 3. 17–19; Psa. 116. 15; Prov. 11. 7.
6. The Bliss, ver. 22; Heb. 11. 10; 2 Cor. 5. 1; 2 John 8.
7. The Torment, ver. 23; Rev. 14. 10, 11; Matt. 10. 23; Jude 23.
8. The Request, ver. 24; Matt. 3. 12; Isa. 33. 14; Matt. 25. 46.
9. The Answer, ver. 25; Job 21. 13; Luke 6. 24; 12. 21.
10. The Gulf, ver. 26; Gal. 5. 21; Rev. 22. 15; Psa. 91. 8.
11. The Pleading, ver. 27; Ezek. 18. 23, 32; Psa. 20. 6; Neh. 9. 27.
12. The Explanation, ver. 28; Prov. 23. 14; 1 Cor. 5. 5; Prov. 15. 24.
13. The Reference, ver. 29; Isa. 8. 20; 34. 16; Mal. 3. 16.
14. The Rejoinder, ver. 30; Job 16. 22; Eccl. 12. 5; John 5. 39.
15. The Sufficiency, ver. 31; John 5. 45; Acts 15. 21; 17. 11.

Lesson Truth in Outline.

1. The possession, not of material, but of spiritual, riches is an evidence of God's favor, vers. 19–21.
2. A man's social position in time is no indication of what his standing will be in eternity, vers. 22, 23.
3. Death does not end human existence, but, instead, is God's method of introducing the righteous to eternal blessedness, and the unrighteous to eternal woe, vers. 22, 23.
4. Lost souls are able to see the saved in the enjoyment of their eternal felicity, ver. 23.
5. It is clear that at least a qualified communication exists between the inhabitants of the two eternal worlds, vers. 24–31.
6. The eternal state of unsaved souls is one of anguish, ver. 24.
7. He who lives for the pleasures of this world only will lose the bliss of an eternal hereafter, ver. 25.
8. The awful condition of lost souls is absolutely irreversible, ver. 26.
9. Lost souls in perdition exist in the agony of despair, not entertaining even the hope of ultimate deliverance, vers. 27, 28.
10. Lost souls are not insensible to the ties of kindred, nor would they, if allowed to visit their loved ones on earth, delude them with Universalist gospel, ver. 28.
11. The Word of God is man's best chance to learn the way of life, ver. 29.
12. Lost souls in their world of woe still prefer some other than God's way through his word, ver. 30.

LESSON VIII.—Luke 18. 1–14.

Between Lessons. Luke 17.

1. The continuation of our Lord's discourse after the parable, vers. 1–10. Its Teachings:
(*a*) It is infinitely perilous to in any wise embarrass the progress of our Lord's kingdom, vers. 1, 2.
(*b*) The persistency of Christian forgiveness, vers. 3, 4.
(*c*) If Christian faith be real, though limited on account of ignorance or inevitable preoccupation, it is nevertheless practically omnipotent, ver. 6.
(*d*) The most active and successful Christian life is but our *minimum* duty to God, vers. 7–10.
(*e*) The great Physician again successful; his patients with one exception ungrateful; the exception rewarded by a glorious spiritual healing, vers. 11–19.
(*f*) Our Lord, doubtless in answer to Pharisaical criticism, announces the nature of his kingdom, and the time and surprise of his coming; his kingdom is spiritual, and his coming will be sudden and utterly unexpected, vers. 20–37.

Lesson Story with Bible Reading in Outline. Luke 18. 1-14.

(*a*) How the Church of God is to plead with her Founder for needed help, vers. 1–8.
1. Her Habit, ver. 1; Luke 21. 36; Rom. 12. 12; Acts 2. 42.

2. Her Judge, ver. 2; 1 Sam. 12. 3, 4; Deut. 1. 16, 17; Exod. 23. 6–9.
3. Her Plea, ver. 3; Deut. 25. 5–10; Rev. 6. 9, 10; Rev. 11. 18.
4. Her Disappointment, ver. 4; Exod. 22. 22–24; Isa. 1. 17; Matt. 23. 14.
5. Her Importunity, ver. 5; 1 Thess. 5. 17; Deut. 16. 11; Jer. 22. 3.
6. Her Direction, ver. 6; Luke 11. 8; Eph. 6. 18; Phil. 2. 12.
7. Her Success, ver. 7; Rev. 6. 10; 19. 2; Deut. 32. 43.
8. Her Reliance, ver. 8; 2 Pet. 3. 8, 9; Rom. 2. 4; Isa. 30. 18.
9. Her Weakness, ver. 8; Eccl. 11. 6; 2 Pet. 3. 4; Isa. 5. 19; Ezra 12. 22, 27.

(*b*) Our Lord addresses the people to show them the true spirit in which to come to God in prayer, ver. 9–14.

1. The Addressed, ver. 9; Luke 16. 15; Isa. 64. 6; 65. 5; Matt. 23. 27, 28.
2. The Associates, ver. 10; Matt. 5. 20; John 11. 47; Matt. 21. 32.
3. The Destination, ver. 10; Psa. 65. 84, 118; Isa. 2. 3.
4. The Boasting, ver. 11; Matt. 6. 5; 23. 5; John 7. 48, 49.
5. The Self-Congratulation, vers. 11, 12; John 8. 9; Num. 29. 7; 18. 21.
6. The Humility, ver. 13; Deut. 17. 15; Matt. 21. 31; Luke 19. 2.
7. The Approval, ver. 14; John 5. 24: Rom. 3. 20; 8. 33, 34.
8. The Principle, ver. 14; Job 22. 29; James 4. 6; 1 Pet. 5. 5; Prov. 3. 34.

Lesson Truth in Outline.

1. We should live all the time in a *state* or *spirit* of prayer, ver. 1.
2. None but God the Son would dare to compare the Supreme Being to an unrighteous judge, ver. 2.
3. In the absence of the Lamb, and until his second coming, his wife, the Church, must remain in comparatively disconsolate widowhood, ver. 3.
4. The intense and prolonged prayer of the Church will be answered ere long in a surprise of power and glory, involving the overthrow of all her enemies and the realization of all her hopes, vers. 4–9.
5. In view of personal character and merit, a soul should be intensely humble in prayer, vers. 10–14.
6. If we attempt to enter God's favor upon the score of personal worth we shall fail, ver. 14.
7. Precious truth! we are at liberty by the great permission of the Gospel to plead the merit of Christ, instead of our own, as *the* reason why God should receive us into the royalty of his favor, ver. 14.

LESSON IX.—Luke 19. 11–27.

Between Lessons. Luke 18. 15-19. 10.

1. Our Lord teaches that men and women in purity, simplicity, and faith, must acquire the child-like nature would they become his disciples, vers. 15–17.
2. Our Lord's sermon on inheriting eternal life, in answer to the question of a rich ruler, in which he insists that strict obedience to the law of sacrifice for the good of others is the prime condition of personal spiritual prosperity, vers. 18–30.
3. Our Lord in vain attempts, quietly and confidentially, to acquaint his disciples with his impending sufferings and sacrifice, vers. 31–34.
4. Our Lord entering Jericho rewards the faith and persistency of a blind beggar with new sight, vers. 35–43.
5. Our Lord having illustrated his mission among men by the salvation and social recognition of the lost and despised, but resolutely penitent and believing, Zaccheus, formally and verbally announces it, chap. 19. 1–10.

Lesson Story with Bible Reading in Outline. Vers. 11-27.

While resting in the hospitality of the home of Zaccheus, our Lord utters a parable to correct the misapprehension of those of his followers who thought that his earthly kingdom was about to be set up.

1. The Locality, ver. 11; Josh. 15. 8; 18. 16; Judges 1. 1–8.
2. The Expectation, ver. 11; Isa. 1. 26; Jer. 33. 7; 30. 3; Acts 1. 6; Matt. 24. 3.
3. The Nobleman, ver. 12; Matt. 2. 22; Eccl. 10. 17; Jonah 3. 7.
4. The Charge, ver. 13; Matt. 25. 1; 1 Cor. 4. 1; 1 Pet. 4. 10; Luke 12. 42.
5. The Spite, ver. 14; Acts 3. 26; 13. 46; Isa. 55. 5; Rom. 10. 19.
6. The Message, ver. 14; Dan. 9. 20, 25; Psa. 118. 22; Mark 12. 10; John 19. 15.
7. The Accountability, ver. 15; Rom. 14. 12; Matt. 12. 36; 1 Pet. 4. 5.
8. The Fidelity, vers. 16, 18; Col. 1. 2; Prov. 20. 6; Matt. 24. 45; Heb. 3. 5.
9. The Rewards, vers. 17, 19; Matt. 25. 21; Luke 12. 43, 44; Rom. 8. 17.
10. The Failure, ver. 20; Rev. 21. 8; Gen. 3. 8; Psa. 53. 5; Job 15. 24.
11. The Caution, ver. 21; Matt. 25. 24; 1 John 4, 8, 16; Psa. 44. 21.
12. The Condemnation, ver. 22; Job 15. 6; Matt. 25. 41; 2 Cor. 11. 15.
13. The Distribution, vers. 23, 24; Col. 3. 12–14; Heb. 10. 24; Rev. 19. 2.
14. The Judgment, vers. 25–27; Mark 4. 25; Deut. 30. 1–3.

Lesson Truth in Outline.

1. It is in the last degree difficult for us, even with our opportunity and experience, to realize that Christ's kingdom has come, and that it is and should be purely subjective, spiritual, ver. 11.
2. By and by, no one can say when, but "speedily," as compared with his own eternity, the divine Nobleman of this lesson, the Creator and Lord of this world, will return from the "far country" to rule it. vers. 12–15.
3. Christians wisely await the return of their Lord by diligent, determined discipleship, ver. 13.
4. One of the awful questions of the final examination whose result will be irrevocably determinative of personal destiny, will be not only What did you *believe?* but What do you *do?* ver. 23.
5. We are in this world simply that we may *help* let our Lord's kingdom come, ver. 15.
6. The eternal reward of God's children will be munificent, though their faith and service have been feeble and brief, vers. 17, 19.
7. We are here taught that the incaution and risk of enthusiasm in pushing our Lord's work are preferable to inaggressive, prudent, "safe" moderation, ver. 20.
8. God, our Maker and Judge, is pleased to acquaint us with his nature and requirements, in every instance, and by some suitable method, long before we are called upon to meet him in judgment, vers. 21, 22.
9. Character must be finished with the great attainment of religion, or any excellence it may otherwise possess will ultimately be forfeited, ver. 26.

Book Notices.

Madame De Staël. A Study of Her Life and Times. The First Revolution and the First Empire. By Abel Stevens, LL.D. In two volumes. New York: Harper & Brothers. Dr. Stevens has given to the world *the* biography of that great genius—Madame De Staël. Residing for years in Geneva, he has had access to all the authorities; has lived in the very atmosphere of her home, and with his peculiar power has presented a rare theme in rare style.

Anecdotes of Painters. By S. Spooner. New York: R. Worthington. Three volumes of entertaining records interesting to all who care for art or for the men themselves, who, having genius, were still men, with human wisdom and folly intermixed.

The Human Race and Other Sermons. By F. W. Robertson. New York: Harper & Brothers. Thirty-two sermon-outlines by the Brighton preacher. They are for the most part from autograph MSS., and are worthy of the distinguished man whose quickening power has been felt in both hemipheres.

Shakespeare. His Mind and Art. By Edward Dowden, LL.D. New York: Harper & Brothers. An attempt "to connect the study of Shakespeare's works with an inquiry after the personality of the writer, and to observe, as far as possible, in its several stages, the growth of his intellect and character from youth to full maturity."

The Life of Cicero. By Anthony Trollope. New York: Harper & Brothers. An able treatment of the character and career of the great Roman "statesman, advocate, and man of letters." Mr. Trollope brings to his task scholarship, a delightful style, and a personal enthusiasm in his theme.

Anecdotes of Public Men. By John W. Forney. New York: Harper & Brothers. Pleasant memories of attractive men, attractively told by a master of the pen and a lover of men.

Hours with the Bible. By Cunningham Geikie, D.D. New York: James Pott, 12 Astor Place. The first of a series of papers on the Old Testament, beginning with Genesis. The closing chapter of the present volume is on Joseph. Here are the latest thoughts of the scientist and the theologian.

Gems for the Fireside. Selected by Rev. O. H. Tiffany, D.D. Philadelphia: Hubbard Brothers. A library of poetry, selected by a scholar of refined taste and wise reading, who, although himself no writer of rhymes, has poetic insight and a critical judgment.

Examples of Household Taste. By Walter Smith. New York: R. Worthington. A gorgeous volume of illustrations collected from the International Exhibition.

Club Essays. By David Swing. Chicago: Jansen, M'Clurg & Co. It includes a thoughtful and scholarly essay on "Augustine and His Mother;" "A Roman Home," a fanciful and witty letter; "Parlez-vous Français?" a treatment at once playful and philosophic of the question of studying foreign languages; "The History of Love;" and "The Greatest of the Fine Arts," by which is meant literature, and about which no one could have something better worth the saying. Sold by all booksellers, or sent by mail, post-paid, on receipt of price ($1,) by the publishers.

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The Invasion of the Crimea. Its Origin, and an Account of its Progress down to the death of Lord Raglan. By Alexander William Kinglake. Vol. IV. The Winter Troubles. New York: Harper & Brothers.

In the Sunlight and Out of it. A Year of my Life Story. By Catherine Shaw. New York: Robert Carter & Brothers. Excellent and useful.

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NOTES of joy, holy joy,
Hear the angels singing,
For a sinner lost is found!
Heaven with joy is ringing!

SIXTH LESSON.

Home to God! Hasten home,
Sin and evil spurning;
See, the Father smiles in love
On his child returning.

SEVENTH LESSON.

Sin is death! Sin is death!
Heed the solemn warning;
Come and seek the Lord of life
Now in youth's bright morning.

EIGHTH LESSON.

"Seek and find," Jesus saith,
For the king of heaven
Says to every heart to-day,
"Ask, it shall be given."

NINTH LESSON.

All thy gifts, gracious gifts,
Tokens of thy favor,
I will try to use for thee,
Dearest Lord and Saviour.

LESSONS FOR 1881.

Second Quarter.

Apr. 3.	FOLLOWING JESUS	Luke 9. 51–62.
10.	THE GOOD SAMARITAN	Luke 10. 25–37.
17.	THE PHARISEES REPROVED	Luke 11. 37–47.
24.	COVETOUSNESS	Luke 12. 13–21.
May 1.	**Lost and Found**	Luke 15. 1–10.
8.	**The Prodigal Son**	Luke 15. 11–24.
15.	**The Rich Man and Lazarus**	Luke 16. 19–31.
22.	**Parables on Prayer**	Luke 18. 1–14.
29.	**Parable of the Pounds**	Luke 19. 11–27.
June 5.	THE CRUCIFIXION	Luke 23. 33–46.
12.	THE WALK TO EMMAUS	Luke 24. 13–32.
19.	SECOND QUARTERLY REVIEW.	
26.	MISSIONARY LESSON	Luke 24. 44–53.

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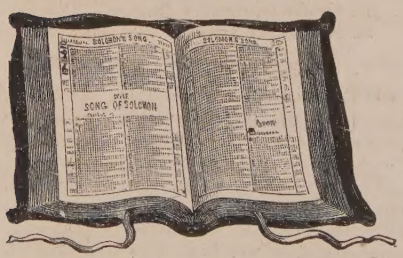

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